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AN

EXPOSITION

OF THE

Nineth Chapter

Of the Epistle to the

ROMANS:

WHEREIN

By the tenor and carriage of the Contents of the said Chapter, from first to last, is plainly shewed and proved, that the Apostles scope therein, is to assert and maintain his great Doctrine of

JUSTIFICATION by FAITH,

And that here he discourseth nothing at all concerning any Personal

ELECTION or REPROBATION

of Men, from Eternity.

By JOHN GOODVVIN, Minister of the Gospel of *Jesus Christ*.

Am I therefore become your enemy, because I tell you the truth? Galat. 4. 16.

Judg not according to the appearance, but judg righteous judgment. John 7. 29.

Δυσώπητον ἡ ἀλήθεια, κὴ παλαχόθεν ἐξιχνευλέα. Basil. Mag.

Tenue est mendacium: perlucet, si diligenter inspexeris. Seneca.

Qui verò me errare existimant, etiam atque etiam diligenter quæ sunt dicta considerent, ne fortassis ipsi errent. Aug. de Bono Persever.

London, Printed by *John Macock*, for *Henry Cripps*, and *Lodowick Lloyd*, and are to be sold at their shop in *Popes-head* Alley. 1653.

To the Right Honorable

John Fouk,

Lord Major of the City of LONDON,

TOGETHER

With his Worſhipful Brethren, the Aldermen of this City.

Right Honorable and Right Worſhipful,

BY your high Approbation of a Sermon preached at *Paul's* before you in *May* laſt by one Mr *John Pawſon* (as the Preſs nameth him) teſtified by your Order in Court of *June* the 15. following, about the printing of the ſaid Sermon, I cannot, with the ſalvage of your Honors, but judg that you are Maſters (at leaſt in your own ſence and apprehenſions) of thoſe noble Controverſies now on foot amongſt us, concerning Election, Reprobation, the Death of Chriſt, the Grace of God, the Perſeverance of the Saints, &c. being the principal, if not the only, Points diſcourſed in that Sermon. Nor would I willingly but

presume, that, had you not been very studiously and conscientiously versed in these great Questions, you would not so publiquely have appeared in the habit of a *Facultas Theologica*, nor gone so near to the giving a definitive sentence in matters of such profound disputation, as your said Order (printed) even candidly interpreted, amounteth unto.

It is one of the soveraign and high contentments of my Soul to understand and find, that Magistrates, and Judges of the Earth, are willing to lift up their hearts to the acquainting of themselves with the counsels and mind of God, and will find time to search throughly into those worthy Mysteries, which the Blessed Angels (those great Princes of Heaven) judg it no ways beneath them, but rather an advance of Blessedness unto them, to pry into. When they who are Gods by *Institution*, shall narrowly and with delight contemplate the real excellency of his Glory, who is a God by *Nature*, they must needs be transformed into his likeness, and this more and more, according to that most observable passage of the Great Apostle: *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord*[a]. And when the Gods on Earth shall be changed into the same Image with the God of Heaven, no doubt Blessedness is coming with an high hand upon the world.

[a] 2 Co. 3. 18.

But of this I must crave leave to inform your *Christian* minds, that as a narrow and intense beholding of the face of God in a true glass, and which representeth him uniformly like unto himself, is an unquestionable means of that blessed Transformation I speak of; so on the contrary, to feed upon a false or undue representation of him, with a strong conceit that such a representation is

according

according to Truth, and that God is really such, as by the false light of this representation he is exhibited and appeareth unto us, is (especially as the misrepresentation may be) of most dangerous consequence, and apt to transform men into the likeness of the Devil, or at least to harden and confirm men in such a transformation. The Prophet *David* personateth God speaking thus to the wicked: *Thou thoughtst that I was altogether such an one as thy self* [b]. When men are unjust, unmerciful, inordinate lovers of themselves, partial, hollow and loose in their promises, full of dissimulation, or the like, if under these most hateful and horrid impressions upon their Souls, they shall be brought by men of learning, parts, and of supposed Godliness, into this Hellish Paradise, (whether it be in expressness of words, or in pregnant and near-hand consequence, it is much the same: the flesh will smell a consequence afar off, that sympathizeth with her,) that the like things are found in the Glorious God himself, and that He acts and moves in his way, as the Sons of such abominations are wont to move in their way, this must needs be as oyl cast upon the raging flames, a teaching of wickedness to be more confidently wicked, then otherwise (in all likelyhood) she durst presume to be. It is like that the Prophets of *Jerusalem* in *Jeremy*'s days, built up the Inhabitants thereof, great and small, unto ruine, by such Doctrines as these. For the Lord complains of them in these words: *I have seen also in the Prophets of Jerusalem an horrible thing: they commit adultery,* [*i. e.* they adulterate the truth, as *Grotius* interpreteth,] *and walk in lyes,* [*i. e.* teach the people day after day things which are false,] *they strengthen also the hands of evil doers, that none doth return from his wickedness* [c]. He that shall put it into the heart and conscience of an evil doer, that God is like unto him

Vidi horrenda hominum adulterantium veritatem.

[b] Psal. 50. 21.

[c] Jer. 23. 14.

in the way of his evil doing, makes it next to an impossibility for such a man to relinquish the evil of his way. For who will not with his whole heart and Soul desire and delight to walk in such ways, being otherwise pleasing to the flesh, wherein he verily beleeveth that he shall be like unto God? Now that you may be unjust, unmerciful, cruel, partial, haters without cause of the greatest part under your Government, full of dissimulation, Indulgers of all manner of sin and wickedness, and yet be like, yea very like unto such a God, as Mr *Pawson* pourtrayeth out unto you for the true God, the God of your hope and Salvation, in his Sermon (lately mentioned,) although I have demonstratively and with pregnant evidence proved as much already in some of my Writings[d], yet if you shall please at any time to lay the command of your Honorable Court upon me to perform the same service again with more particular reference to the said Sermon, I here engage my self, *testibus cælo & terrâ*, before God, Angels, and men, God sparing me life and health, to do it.

[d] *Redemption Redeemed*, p. 509 510, 513, 514 &c. 499, 489 490, 477, &c. 470 471, &c. *Agreement and Distance of Brethren*, p. 8 9. 25, 17. (besides several other places.

Besides, evident it is, by what hath been offered by me and others to publique consideration, that the entire systeme or frame of that Doctrine, wherein Mr *Pawson* endeavors to build you up in his Sermon, is not *according unto godliness*, but exactly calculated for the meridian of the flesh, having a palpable and broad tendency in it to revive the *old man* where he is a dying, and to render him vigorous and active, without care, or fear. Yea if the God of this world had a mind and opportunity to petition the Grandees or Pillars of *Christian* Religion, met in an *Oecumenical* Council, that they would take some pity on him, and establish or allow of some few Doctrines amongst them, such as he should nominate unto them, for the relief and support of his tottering

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and sinking Kingdom, the Doctrines of this his nomination (to speak that, which is very probable) would be those, wherewith Mr *Pawson* hath prevented him, and labored in the very fire to plant and propagate in the world.

But whereas he pretends in his Dedication unto you, that the Doctrines delivered in his Sermon, conceived by him (as he saith, and perhaps truly) to be Truths, *were once and again delivered to the Saints*, and own'd *through successive generations by the choycest of Saints*; 1. (As to the latter) If he had read my Book of *Redemption* through, at which he nibbles here and there in his Sermon, he might have seen the contrary hereunto face to face, here being a cloud of such Witnesses as he speaks of (I mean, of *the choycest Saints*) drawn together, who plainly, and without parable, testifie, that in their *successive* and respective *generations*, not the Doctrines which he maintains, but those diametrally opposite thereunto, were the more generally-received Divinity and Faith of the *choycest* Saints. To the former: If the Doctrines he speaks of were *once and again delivered unto the Saints*, it is a clear case that they are no Gospel Doctrines: for these were but once delivered unto the Saints (as *Jude* speaketh.)

Men, Fathers and Brethren, are you able to *endure sound Doctrine?* I know that you are able: and that you had much rather cut off your right hands, and pluck out your right eyes, and enter into life either maimed, or with one eye, then having two hands, or two eyes, to be *cast into everlasting fire.* The Apostle *Peter* gives this important *aviso* to the *Christians* of his times, that *many* (speaking of such Teachers as were like to come amongst them) *through covetousness should with feigned words* [or rather, *with words formed*, or fashioned, for the purpose] *make merchandise of them*[e]; *i. e.* make carnal benefit

Πλαστοῖς λόγοις.

[e] 2 Pet. 2. 3.

benefit and advantage of them, as Merchants do of their merchandise; clearly implying; that such Teachers, who have any worldly design upon those that hear them, have hereby a strong temptation upon them to dawb with untempered mortar, and to preach Doctrines plausible to the flesh, and consequently destructive to the spirit, and so most dangerously-pernicious to the Soul. For though for a Minister of the Gospel to build up men in the false and lying imaginations of their hearts, be none other then the casting of a snare of death and eternal ruine upon them, yet is there scarce any work or service, for which they are (more generally) so willing to give large wages, as for this. Now give me leave, for your precious Souls sake, freely to tell you, that there is no sort of men under Heaven so obnoxious to be *merchandised*, or sold for carnal advantage by their Teachers, as men in places of Power and Authority, and where Silver and Gold have their Throne; and this in more respects, then one.

1. Such men as these, in respect of the many opportunities, which they visibly have in their hand to gratifie those, that love this present world, are in the eye of such Teachers, as the wine, when it giveth its colour, and moveth it self right-up in the glass (as *Solomon* speaketh) is in the eye of him, that is inordinately addicted to it. The very sight and beholding of them, awakens, yea inflames the carnal spirits of such men to prepare their nets, and spread them in the way of those, if they can come at it, whom they design for their prey. It was to good purpose observed by the Poet:

Non facilè esuriens positâ retinebere mensâ;
Et multùm saliens incitat unda sitim. i. e.
Set meat before an hungry man,
He hardly will refrain:

And

And waters springing pleasantly
Do thirst inflame amain.

2. The Tenents and Opinions of great men in matters of Religion, and things appertaining unto God, are (commonly) the unexamined and presumed notions of the State, and times, wherein they live; and so are like to be, not of God, but of the world, and to have a face, but no heart, or substance, of Truth in them. For as *Christ* pronounceth a wo to such persons, of whom all men speak well; *Wo unto you, when all men shall speak well of you: for so did your Fathers to the false Prophets, (Luk. 6.26.)* in like manner, and upon the same grounds, it is much to be feared, that a *wo* belongs unto such Doctrines, which the generality of a Nation shall accept of, can digest and applaud. In this respect also men great in wealth and power, are very opportune to become a prey and spoyl to the covetousness of their Teachers, in as much as they may accommodate and comport with them in their Judgments and Consciences, and yet gratifie the flesh; which is a service of soveraign acceptation (for the most part) with such men.

3. The great men of the world, I speak of, as they value themselves above the ordinary and meaner rank of men, so do they their principles and imaginations also (especially in matters of Religion) above the rate, at which inferior persons estimate theirs: and consequently, as on the one hand, they count it the greater disparagement to have them chastised, or put to rebuke by any man; so on the other hand, they are apt to judg such men worthy a double reward, who shall justifie and give testimony unto them. Upon this account also such men are in much more danger then others, to be bought and sold by such Teachers, who mind or savour the things of this world; because these Teachers, observing

this strain or humour in such men, are hereby tempted and provoked to work upon it, which must be by perverting the streight ways and counsels of God in the Gospel so, that they may appear every-ways conform, and no ways cross to their apprehensions.

4. (And lastly) The great danger I speak of threatens the Sons of the Glory and Greatness of this World, more then other men, at this turn also; because they, partly by reason of their places, and partly of the unruly greatness of their estates, are full of the cares, distractions, business and employments of the world: and besides, have the opportunity (of which the flesh makes a necessity) of following and enjoying many pleasures, and outward contentments (possibly in themselves, not unlawful,) which persons of meaner condition have not. Now what between the one, and the other, their time is wholly drunk up: by reason whereof they want leasure, and so freedom and composedness of mind and understanding, substantially to examine and try the Doctrines of their Teachers. This want being understood and resented by them, strengtheneth their hand to be the more venturous and daring in preaching such Doctrines unto them, which as on the one hand they know to be pleasing enough to their present judgments and thoughts, so on the other hand, they are without much fear of being ever detected, or challenged, by their great Masters, for unsoundness or untruth in them. As for any detection in this kind by meaner men who hear them, they ballance the fear hereof, partly with the knowledg which they have of the inabilities (in conjunction with the carelessness and neglect about matters of this nature) in the greatest part of them, and partly with this apprehension or hope, that (however) the countenance and approbation of the Great ones will swallow up the

the disallowings of a few meaner ones, into victory.

These Disadvantages (with many others of a like, or worse nature) being (as far as is discernable) redeemed by so few of the first-rate persons of the world, (I mean those, whom wealth and power make a generation of men by themselves,) the consideration of it fills me, not with admiration of their persons for advantage sake, but with commiseration to their persons for that danger sake of perishing eternally, whereunto they are much more exposed, then other men. *Jerom* might have gone lower down, when he professed that *he should wonder, if any King were ever saved.* And if the Lord *Christ* knew such imminency of danger in *riches* only, as to assert, that *a rich man shall hardly enter into the Kingdom of Heaven*; and again, that *it is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God*[f]; how threatening above measure must the danger needs be in this kind, when *Riches* and *Power* meet together in conjunction; *Power* having every whit as hard, as malignant an influence upon Soul-Interest, as wealth or *riches* themselves?

Miror, si aliquis Rex salvabitur.

[f] Mat. 19, 23, 24

Do I speak these things unto you, because I love you not, because I honour you not, because I own you not in your capacities of Magistracy and Civil Power? *God knoweth:* yea God knoweth, that you have not a friend made of flesh and blood more Christianly real or cordial unto you, either in the things of your present honour in a worthy discharge of your Magistratical Trust and Dignity, or in the things of your future and eternal Peace, then I. If God himself, in respect of your Office, and as you are Governors of the same world (in part) with him, judgeth it meet to stile you *Gods*[g]; far be it from me, and from every other man, either to speak, or think of you, beneath the honour of so high an appellation,

[g] Psal. 82. 6.

lation, upon the ſame account. The zeal of my loyalty unto, and approbation of Magiſtracy and Government, hath been abundantly teſtified by the frequent conteſts and liftings up of my pen againſt all the prophanations and pollutions of the glory of them, whether injuſtice, tyranny, oppreſſion, partiality, pride, unfaithfulneſs, negligence, &c. in thoſe called unto them; or whether anarchical, diſloyal, tumultuous, ſeditious ſtreins, either in word, or deed, in thoſe, a good part of whoſe calling is obedience and ſubjection unto them.

I truſt your patience hath endured me hitherto without offence. I am not like to ſpeak again unto you, until the Heavens be no more. Give me leave therefore, not ſo much for the ſatisfying of mine own mind, as conſcience, nor at all to trouble or offend you, but to help you in the great and moſt important affairs of your Souls, to ſay this one thing further unto you; that ſuch Teachers are never like to be cordial or faithful to the dear Intereſt of your Souls, nor to make you Great in the ſaving knowledg of God, who either on the one hand cannot willingly bear your frowns, neglects, or contradictions for the Truths ſake, or on the other hand, care not to offend you for an humors ſake, or thing of nought. They are the men for your ſervice in the Goſpel, who are moſt ſollicitous and intent to pleaſe you, and withall moſt fearleſs and regardleſs of diſpleaſing you, for your good.

If you pleaſe to find leaſure, diligence, and a judgment unprejudiced, to peruſe the enſuing Expoſition (which I humbly put into your hand) I doubt not, but through his bleſſing, who giveth to every ſeed its own body, you ſhall reap from it increaſe of knowledg and ſound underſtanding in things of higheſt concernment to you. I call God for a record upon my Soul, that I have no deſign upon you in this Dedication, unleſs it be

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to make you in all Christian worth and honour as much greater then other men, as you are above the most in wealth and dignity: and to perswade and beseech you with all affectionateness, with all earnestness of Soul and spirit, that as you desire to be found at the right hand of the Great Judg in that his Day, so in this your day to remember and consider, that Magistracy and power of Government are no Institutions of God, either to fill the purses, or to furnish the tables, or to lift up the minds, or in any kind to gratifie the flesh of those, in whom they are vested; but rather to serve, to accommodate and bless the Societies and Communities of men on Earth (unto which they relate respectively,) according to that worthy Item, which the Queen of *Sheba* gave unto *Solomon*: *Because the Lord loved Israel for ever, therefore made He thee King to do judgment and justice*[h].

h 1 King. 10. 9.

The same Lord and mighty God, so overshadow you with his Power and good Spirit, that the conceptions of your hearts may be Holiness unto him, wealth, and peace, and gladness of heart to the Inhabitants of this Great and famous City, the Government whereof is entrusted with you; to your selves, honour, and safety, and length of days, with the peace and joy of a good Conscience, on Earth, and a far more exceeding eternal weight of Glory in the Heavens. So prayeth (and is willing yet to pray a greater prayer for you then so, did he know any greater)

Your Servant to be

From my Study in *Coleman-street*, Febr. 7. 1652.

commanded in Christ,

John Goodwin.

To the Reader.

Good Reader,

§. 1. *I Cannot but acknowledg my self a Debtor of thine in a far greater sum, then here I tender, or (indeed) am likely to be in any capacity to make payment of unto thee, for some years; though God should, against the threatenings of my crazy tabernacle, reprieve me from the grave. I find old age coming upon me like an armed man, attended with his accustomed retinue of infirmities, weaknesses, and disablings from service many ways, as well in the labour and travel of the mind, as of the outer man. Besides, the troublesome importunity of some men in another way, of very ill abode to the affairs of* Jesus Christ *amongst us, hath ingaged my thoughts to offer something in publique (and this with as much expedition, as my slow pace, with other emergent diversions, which are like to prove not a few, will afford) for the healing of it, if God shall graciously please to stand by me in the cure. By reason hereof my Intentions, declared for the drawing up of a second part to my Book of Redemption (now some while since published) are interloped, and set back for a time. Yea whether God will not by the hand of death discharge me from the service, before I shall be in a capacity to lift up an hand unto it, is beyond the ken of my understanding. However, He whose*

whose Interest is a thousand times more concerned in such a service, then mine, will (I am securely confident) awaken other instruments to the performance of it, though I shall fall asleep.

Concerning the Exposition now in thine hand, though it be not yet of age, yet I suppose it can, and will speak for it self, to those who understand the Dialect, which it speaketh: if not, I shall not be importune, nor rise up early to commend it. The parcel of Scripture expounded in it, is (doubtless) of a most high and exellent inspiration; as our Saviours advice also was upon his commending those, who had made themselves Eunuchs for the Kingdom of Heaven. *And as He by subjoyning this* Epiphonema, He that is able to receive it, let him receive it, *plainly signified, as well the paucity of those that were like to imbrace and follow that his counsel on the one hand, as the great and singular benefit, whereunto it must needs redound to those who should follow it, on the other hand: In like manner the Apostle* Paul, *when by the Holy Ghost he had indited the contents of this Chapter, might well have Characterized the* Genius *of it by this, or some like* Elogium: Capiat, qui potis est capere. *Let him understand it, that can understand it. It is a field wherein there is a treasure of wisdom and knowledg hid: but he must be content to dig deep and hard, that desires to find it, yea and must be provided of such digging instruments also, which are proper for the work; I mean, of such principles, which are of good and pregnant accord with all things delivered, and intended by the Apostle in the Chapter. Otherwise the pre-conceptions of his judgment being erroneous, and lying thwart and cross to those notions and truths, which are asserted here, must of necessity turn him out of the way of the Apostles meaning, and occasion him to sit down in his belief quit besides that which is written. Yea though a mans judgment be comportant enough with the general scope, or* §. 2.

main

main conclusion driven at in a Discourse, yet if either it wars against any part of the method, or any argument managed in order to the eviction of such a conclusion, or else misapprehends the scope and main conclusion it self, judging it to be one, when as it is another (far differing from it) either of these, but especialy both of them meeting together, must needs disorder a mans thoughts, and reduce him to an utter incapacity of understanding aright the carriage of particulars in the discourse. Both these disadvantages, in reference to a true understanding of the Apostle in the Chapter before us, I clearly find in the greatest part of our modern Expositors, (yea and in some of the more ancient also) who have commented upon it. For,

§. 3. 1. *(To speak first to the latter) They more generally conceive the Apostles scope in the body of the Chapter, to be an holding forth, or asserting, of a peremptory Election and Reprobation from Eternity of a determinate number of men, under a meer personal consideration. Whereas to him that shall narrowly and attentively weigh and consider the tenour and proceſs of the Apostles discourse from* vers. 6. *to the end, it will be found as clear as the light at noon day, that there is* nec vola nec vestigium, *neither little nor much, of any such, either Election, or Reprobation in it; but that his expreſs scope and intent is to vindicate that Great Doctrine of Justification by Faith, and this (more particularly) against two main objections (the one insinuated,* vers. 6. *the other mentioned* vers. 14.) *This I plainly demonstrate in the entrance of my Exposition; and give further light ever and anon to the truth of it upon occasion offered, in the progreſs thereof.*

2. *The opinion and sence of the said Expositors, being, that if God should elect or chuse men, or purpose or decree to elect them, by, or according to, their Faith, Election should be as much from men themselves, and as little from God, as*

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it would be, in case he should Elect, or purpose to Elect, them, by, or according to the merit of their works, whereas the Apostle clearly supposeth the contrary in this his Discourse (as I make evident upon vers. 11.*) evident it is that they lie under the other disadvantage also (lately mentioned,) and by reason of such a notion, or principle, cannot possibly fall in, or close kindly with him in his sence and meaning along the Chapter.*

If my Brethren of hardest thoughts against me, really knew, first, how little pleasure I take in declining them, or their judgment, either in the sence of this Chapter, or in any other controversal Point in Religion; and, 2. How little offence I take at them, or any of them, simply for their opposition in judgment unto me; I suppose they could not (lightly) be any otherwise affected towards me, notwithstanding my distance in judgment in some things from them, then I am towards them; and consequently, that they would only pity and pray for me, as a man to whom the light of the Truth hath only in part as yet shined, and not be continually shooting the arrows of bitter words *(as* David *calls them) against me, as if I either were a person disaffected unto them, or their Interest, or did not desire* ἀληθεύειν ἐν ἀγάπῃ, *to follow, or speak, the Truth in love, as well as they. However, if I could think that the measure which they mete out unto me in hard sayings, and otherwise, would turn to as good an account unto them in honour and peace at the great day of* Jesus Christ, *as I am certain they will unto me, I could count the tentation double joy unto me. For the truth is, that my reproaches are my best riches; and my mortality is much more endeared unto me by my sufferings for the Truth, then by any thing I have done, or am in a capacity of doing otherwise, for it. My Brethren need not fear that I shall ever reciprocate, either hard sayings, or doings, with them: Nature it self teacheth me not reproach my Benefactors.* §. 4.

§. 5. *I easily apprehend that some will attempt the disparagement of the Explication here presented unto thee, by pretending that it* Arminianizeth: *and if so, what (will these men say) is it good for, but with* unsavory salt, *to be cast upon the dunghill? But I suppose the ears of sober* Christians *have been so long beaten, and accustomed to the noise of* Arminianism, *that by this time it signifieth little or nothing to them, and that they are no more affected with the sound of it, then those that dwell near unto the* Catadupes *of* Nilus *are with the hideous noise thereof, who by a continual hearing it, are scarce sensible that they do hear it, nor are any ways disturbed or inconvenienced by it. However, we know, notwithstanding that disgraceful demand in the mouth of a true Israelite,* Can any good come out of Nazareth? *that there did come the greatest good that ever the world saw, had, or enjoyed, from thence. If the Exposition doth* Arminianize, *i. e. was first given unto, and delivered by,* Arminius, *or any person stiled by men,* Arminian, *I know much more reason why the men should be had in honour for the Exposition sake, then why the Exposition should suffer for the mens sake. That* Arminius *studied (upon equal terms with the best of his fellows)* to shew himself approved unto God, a workman that needed not to be ashamed, rightly dividing the Word of Truth, *is a word sufficiently established in the mouth of more then either two, or three Witnesses, and these very competent: and therefore according to the Law, he ought to be acquitted from any sinister imputation in that kind.*

§. 6. *Notwithstanding, unless both the credits, and the consciences, of those, who shall call the Exposition,* Arminian, *be relieved by the figure,* Synecdoche, *which in some cases alloweth men to call the whole by a term appropriate unto a part only, they will both suffer deeply in the adventure. For though there be some streins and turnings here and there which sympathize with the principles of that way, yet the main body and bulk*

bulk of the Exposition, is built upon grounds of common reception amongst all understanding and learned Christians. Arminius *himself, as far as I can find, hath not written (Commentary-wise) above the proportion of three or four leaves (at most) in* Quarto *upon the Chapter. This piece, though of so narrow a compass, I never read to this day, neither by my self, nor by any other for me; nor do I know any one notion contained in it. I confess I purposely forbore the reading of it, that I might have wherewith to stop the mouths that were like to be opened against me, as if I had ploughed with* Arminius *his heifer. The Remonstrants who appeared at the Synod of* Dort, *delivered into this Synod their sence somewhat largely touching the middle part of the Chapter, beginning with* vers. 6. *and ending with* vers. 23. *but meddled not either with the beginning, or the end of it. I confess that at some turns I consulted this piece of a Commentary, and sometimes met with such apprehensions, which consorted well with my* Genius, *and which contributed somewhat towards the work I had in hand. But he that shall compare the contents of this writing with my Exposition, will find very little (comparatively) borrowed from thence; and that which is borrowed, so transformed, and the property of it so altered, by superadded explications, limitations, distinctions, questions, &c. that the natural face of it can hardly be seen or discerned in my glass. Since this writing of the Synodical Remonstrants, I have met with nothing from any man of this learning, which relateth to the Chapter here explained, but only a brief Paraphrase with some Observations of* Simon Episcopius, *upon this Chapter in conjunction with the two next following. But how little communion my Exposition hath with these, whether Paraphrase, or Observations, will readily be* found, *by him that shall* seek *to know it, by comparing them. Whether* Hugo Grotius *will be numbered amongst men of the* Arminian *perswasion, I know not. How-*

ever his Commentaries upon the Chapter are but brief: nor had I an opportunity to see them, until I had overcome and finished the much greater part of my Work, and was passed those quarters of the Chapter, where the Doctrines of a personal Election and Reprobation from Eternity, are supposed by many to be lodged. Nor do I yet know what his sence or judgment is touching these passages.

I shall not need to give an account of my method: it is only that, which is familiar and common amongst Expositors, who faithfully endeavor to bring the mind of God into a clear light out of the obscurity of those Scriptures which they undertake to expound, partly by a narrow searching into the scope and context from place to place, partly by a diligent examination of the different sences or significations of words, and chusing that which is most accommodate and proper for the place; partly also by considering the Scripture dialect and phrase; partly again by dis-encumbering the sence given of such objections and difficulties, as seem to lie against it; and lastly, by establishing and avouching the sence given by shewing a perfect harmony between this, and other passages of Scripture. My Witness is in Heaven, and my Record on high[i], *that throughout my Exposition I have not willingly wrested, or adulterously forced, any phrase, word, syllable, or letter, but have with all simplicity of heart, and as in the sight of God, without turning aside either to the right hand, or to the left, followed the most genuine ductare of the context, and scope from place to place, consulting, without partiality, all circumstances which occurred, and which I could think of, in order to a due steerage of my Judgment in every thing. The bulkiness of the Discourse is not occasioned by any popular enlargements Sermon-wise. I only, upon the Exposition given of some more neerly-cohering passages, make Observation of some brief Heads of Doctrine from them (respectively;) commonly pointing at a Scripture, two, or more, comporting*

[i] Job 16. 19.

porting wth each Doctrine; but neither insist upon any proof by way of argument, or reason, nor frame or raise any applicatory discourse at all upon them. That which swells the body of the Exposition to that bigness wherein it appears, is partly the sublimity or spiritualness of the argument or matter, partly the δυσνοησία, *the difficulty or obscurity of the Apostles method or vein of discourse, in the managing or handling of it; partly also the importunity of such mistaken notions and sences of interpretation, which have out-run the Truth, and gotten the start thereof in the reasons, judgments, and understandings of men. Probable it is that the mind of the Holy Ghost in those turnings and passages of the Chapter, which are of the most difficult access to the understandings of men in these days, was of a far more easie and ready comprehension to those, to whom the Epistle was written, and generally to the Saints, who were contemporaries with the Apostles; although it be true also which* Peter *saith, even with reference to the times wherein he spake it,* viz. *that in the writings of* Paul *there are* δυσνοήτά τινα, some things hard to be understood. *Such things are hard to be understood, which lie (as it were) far remote and at a great distance from the apprehensions and understandings of men, in respect of their present state and condition, as* viz. *when they are principled only with such notions and suppositions, which either have little or no sympathy or affinity with the said things, or else with any such, which are opposite to the truth of them. In both cases, but especially in the latter, as a man must take many steps in the performance of a long journey, so must he proceed by many approaches of argument and discourse, who shall with any likelyhood of success endeavor to carry up the judgments and understandings of men to such Truths.*

Before the Exposition, I have prefixed a brief Paraphrase of the whole Chapter, according to the sence and carriage of the Exposition, that so thou mayst readily, and with a very

little reading, understand the management and course of it throughout, and so make some estimate whether it be at any turn wrested or forced, and not very naturally consorting and comporting all along with the context it self. After the Exposition, I have subjoyned, for thy benefit (with no small pains to my self) four Tables; the first containing such particular Texts of Scripture occasionally mentioned, with some touch or other, of interpretation, upon them. The second exhibiteth such general Rules for the Interpretation of Scripture, which are upon occasion delivered in the Discourse. The third, is a Collection of the principal Questions and Difficulties discussed and resolved herein. The fourth and last directeth unto some other particulars in the Exposition, which are not to be found out by the help of any the other Tables. I shall not need to inform thee of the usefulness of these Tables, or tell thee that by means of some one or other of them, thou mayst very presently find any thing material contained in the whole.

I know no ground (neither shall I build without) why I should expect any better quarter for this piece from men, who have adventured so much of their estates in credit, in the crazy bottom of a Personal Reprobation from Eternity, as the greatest part of Ministers amongst us have done, then what my Book of Redemption, *and some other writings relating in argument thereunto, have found. The Serpentine hissing of tongues and pens against me is now no strange thing unto me, and so no great tryal.*

Cunarum labor est angues superare mearum.

From my youth up until now I have conflicted the viperous contradictions of men, the Truth having acted me in full opposition to my Genius *and spirit, by making me (with* Jeremy) a man of contention to the whole Earth[k]. *But now I can willingly and freely say of the Truth (as the Empress of her Son)* Occidat, modò imperet: *Let Truth handle me as she pleaseth, deprive me of all things, yea of that very being*

[k] Jer. 15. 10.

being it self, of which I am yet possessed, upon condition that she her self may reign. I have the advantage of old age, and of the sanctuary of the grave near at hand, to despise all enemies and avengers. I know that hard thoughts, and hard sayings, and hard writings, and hard dealings, and frowns, and pourings out of contempt and wrath, abide me: But none of these things move me, neither count I my life dear unto my self, so that I may finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testifie the Gospel of the Grace of God[l]. *Farewell (good Reader) in the Lord: let him have a Friends portion in thy prayers, who is willing to suffer all things for thy sake, that the Truth of the Gospel may come with evidence and demonstration of the Spirit unto thee, and remain with thee. If the embracing of the Truth before men keeps thee from preferment on Earth, it will (most assuredly) recompence thee seven-fold, yea seventy times seven-fold, in Heaven. May the Exposition in thy hand, through the blessing of him, who giveth the encrease upon the plantings and waterings of men, be a Strengthener of thy Faith, and Helper of thy Joy.*

[l] Acts 20. 24.

Thine, devoted to serve thee

From my Study in Swan-Alley, Coleman-street, London, Feb. 14 1652.

in the Faith and Patience of Jesus Christ,

T. Goodwin.

A PARAPHRASE Of The Nineth Chapter of the Epistle to the ROMANS, according to the tenor and sence of the Exposition following, containing (in brief) the sum and substance thereof.

FRom what hath been already delivered by me, in this Epistle, concerning Justification by Faith, and not by the observation of *Moses* Law, as likewise from what I shall further add in the same argument, I easily foresee that my Country-men, the *Jews*, will infer and conclude, that I make of them no better then Reprobates, a people cast out of the sight and favour of God, in as much as they doe not receive this my Doctrine. And I am not a little jealous, but that they will judg, and say, that it is of hatred and evil will towards them, that I am so zealous in asserting and propagating such a Doctrine, in as much as they are conscious unto themselves how injuriously they have entreated me, and what great evil they have done unto me. But to prevent, and heal, if it be possible, any such conceit or apprehension in them, as this, and to let them know of a certainty, that I am as far, as the Heavens are from the Earth, from

1. *I say the Truth in Christ, I lye not, my conscience also bearing me Witness in the Holy Ghost,*

2. *That I have great heaviness and continual sorrow in my heart.*

from all bitterness of spirit, towards them, or any thought or desire of Revenge, in one kind or other, upon them, I most solemly and seriously profess and swear, as in the presence of *Jesus Christ* my Lord, whose holiness and power I infinitly reverence and dread, and with the full and clear testimony of my conscience, moved and acted herein by the Holy Ghost, that the sence of their stubbernness and unbelief, whereby they judg themselves unworthy of eternal life, and expose themselves to eternal misery and ruin, is as a sword continually passing through my soul, inwardly troubling, afflicting, and tormenting me without ceasing.

And that they may be fully perswaded and satisfied of the reality and truth of this my affection towards them, and that I am a man of no less sorrow and sadness of soul for their misery, then I have now expressed, I further upon the same terms of assurance, declare and profess, that however my dear Lord and Master *Christ*, hath not only vouchsafed unto me the great honour and dignity of being a member of his own mystical body, with other Saints, but hath also invested me with the peculiar dignity of an Apostle and made me his Great Embassador unto the world, yet am I not onely willing and content for their saks, and to recover them out of that bitter snare of death, (their unbelief) to run all extremities of hazard, and danger, and to suffer things very greivous to be indured by men; but also ardently wish and desire, that I could, or might, purchase or procure this Grace for them at the hand of God, though it were by my being made, not only the most vile, abject, and despicable bondslave in the world, and handled accordingly, but even such a person also, who is esteemed, or looked

3. *For I could wish that my self were accursed from Christ, for my Brethren, my kinsmen according to the flesh.*

upon as the most abhorred and abominated creature in all the world by Christ himself, and which of all others he would never own; or as a man devoted unto the worst and most ignomious of deaths, and ready to suffer accordingly. And this I can, and do, the rather wish and desire on their behalf, to save them from the wrath and vengeance which is to come, and never to pass away, or end, because they are by nature and communion in the same blood, my Brethren and Kinsmen, they and I being joyntly descended from one and the same Great Progenitor of our race, *Abraham*. In this respect I cannot but with all naturalness of affection, and tenderness of bowels, commiserate their most deplorable and sad condition, and (consequently) offer my self most freely and willingly to suffer the uttermost of what I may suffer, or lawfully wish to suffer, for their Redemption from so great misery.

Nor indeed should I shew that reverence, which becometh me, to the most signal and worthy dispensations of God himself towards this Nation and people, if I should suffer them to perish, in case I had a price in my hand, whatsoever it were, wherewith to relieve them.

4. Who are Israelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the service of God, and the Promises.

5. Whose are the Fathers, and of whom, as concerning the flesh, Christ *came, who is over all, God blessed for ever. Amen.*

For, 1. God brought them out of the loyns of a most famous and worthy Progenitor, whose name, being *Jacob*, upon a special occasion he exchanged for *Israel*, and herewith gave him honour in abundance to boot, in which honour they also partake with him, being called *Israelites*, and known by this name in the world. 2. Neither hath he cast honour upon them only in the Great Patriarch and Father of their Nation, and in their acknowledged relation of descent from him,

him, but also, passing by all other Nations in the world, hath adopted them for a peculiar people unto himself, vouchsafing unto them the favours and priviledges of a Son, and providing a choyce Inheritance, even the Land of *Canaan*, a Land flowing with milk and honey, for them. 3. He hath made them a people yet more *glorious* in the world by vouchsafing to dwell visibly, by the Angel of his glorious presence, in the midst of them, in whose forehead he had (as it were) written his own Great Name, and who for a long time together, upon all occasions manifested himself unto them by signs and wonders, by dreams and visions of Prophecy, and other glorious discoveries of his goodness, mercy, wisdom and power, from time to time. 4. He yet further vouchsafed to enter into Covenant with them, and to engage and oblige them by Covenant again unto himself; yea and renewed, and enlarged this his Covenant with them time after time. 5. Besides all this, he gave them a most excellent Law, written with his own finger, and many Statutes, in wisdom and righteousness far exceeding all the Constitutions and Laws of all other Nations under Heaven, whereby they were taught what was meet and comely for them to do, and how they might keep themselves unspotted, and free from the pollutions of other people. 6. Over and above all these vouchsafements, he erected and set up amongst them the true Worship of himself, full of Majesty, Wisdom, and Holiness; whereas he suffered all other Nations to pollute themselves with their self-devised Superstitions and Idolatries. 7. (That which was a worthy priviledg also) Unto this Nation he made known by several *Promises*, and these repeated and enlarged from time to time, the Great Secret of his Counsel and Purpose, concerning the sending of the *Messiah* into the world. 8. This Nation was yet

further dignified by that title and claim which they do, and may, juſtly make to thoſe worthy Patriarchs and Fathers, *Abraham, Iſaac, Jacob,* &c. as their Anceſtors and Fore-fathers, unto whom God promiſed and ſware, after a moſt ſolemn manner, that he would be their God, and the God of their ſeed, for ever. 9. (And laſtly) The Great and firſt-born Privileg vouchſafed by God unto this Nation, is, That the Great Meſſiah and Saviour of the world, who had been promiſed and prefigured of old, and with the expectation of whoſe coming the world was (as it were) all along kept alive, a Perſon exalted in worth and honour far above all men, Patriarchs, Prophets, and whomſoever, yea above the Angels themſelves, a Perſon counting it no robbery to be equal with God, having alſo (God-like) the abſolute dominion of the world, and over all things in it, veſted in him; this Perſon, I ſay, thus aſtoniſhingly, Great, Wonderful, and Glorious, accepted that fleſh or humane nature, which he aſſumed, at the hand of this Nation and people, and was born of one of their daughters.

But now when I ſuppoſe, or teach that which ſuppoſeth, that this ſo highly dignified a people by God, is rejected, and caſt off by him, I do not ſuppoſe or teach any thing, which rendereth God unfaithful in any of thoſe promiſes made by him unto *Abraham*, and his ſeed. For when God promiſed and ſaid, that he would be the God of *Abraham*, and ſo of *Iſaac*, and of *Jacob*, and their *ſeed* his meaning was not to engage himſelf, according to the terms of this promiſe, unto all without exception, who ſhould deſcend from their loyns by carnal propagation; in as much as he plainly declared unto *Abraham*

6. *Not as though the Word of God hath taken none effect. For they are not all Iſrael, that are of Iſrael:*

7. *Neither becauſe they are the ſeed of Abraham, are they all children; but in Iſaac ſhall thy ſeed be called;*

8. *That is, they which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe*

ham, that he meant to estimate and count that seed of his, to whom he intended the performance of the great Promise of being their God, not by the rule of natural propagation, but only by the rule of such a propagation, which spiritually resembleth the terms and manner of *Isaac*'s generation and birth; who was conceived and born, not according to the ordinary course of nature, but by means of a promise, delivered by God unto *Abraham* in that behalf, and of the beleeving of this promise, both by *Abraham*, and *Sarah*. So that by *Abrahams* seed, to whom God promised to be, and to continue, a God for ever, evident it is that only such persons are meant, who spiritually or supernaturally are begotten and born, *i. e.* receive a new being and subsisting, by vertue of that gracious promise of his, wherein he promiseth righteousness, life, and Salvation unto all that beleeve: who also may be called *Abrahams* children or seed, because they spiritually resemble him in his Faith, and in all other holy and gracious dispositions accompanying the same, as natural children commonly resemble the Parents of their flesh, both in the outward lineaments of the face, and in the frame and temper of their spirits; it being a frequent metaphor in the Scripture, to call both men and women the children of those, whose ways and actions they imitate. *Ezek.* 16.3. *Isai.* 57.3. *Hos.* 5.7. *Joh.* 8.37,39,44. 1 *Pet.* 3.6. 1 *Joh.* 3.8. Now then, in as much as nothing can be more evident, then that all that carnally descend from *Abraham*, and so from *Isaac*, and *Jacob*, are not thus spiritually born, do not depend upon this free promise of God for their Justification, as evident it is that all these may be reprobated and rejected by him, without any miscarrying or falling to the ground of that promise, by which he engaged

mise are counted for the seed.
9. For this is the Word of promise, At this time will I come, and Sarah shall have a Son.

gaged himſelf to be A God unto *Abraham*, and his ſeed. True it is, that that Interpretation of his promiſe made by God unto *Abraham*, *But in Iſaac ſhall thy ſeed be called*, was ſomewhat obſcure; but God ſoon after gives further light unto it, by another Oracle; and however, expected that they who ſhould come to the hearing or reading of it, ſhould ſearch and enquire with all diligence after his mind in it.

10. *And not onely this, but when* Rebecca *alſo had conceived by one, even by our Father Iſaac;*

11. *For the children* [or rather, Nations] *being not yet born, neither having done any good, or evil, that the purpoſe of God, according to Election might ſtand, not of works, but of him that calleth,*

12. *It was ſaid unto her, The Elder ſhall ſerve the Younger;*

13. *As it is written,* Jacob *have I loved, but* Eſau *have I hated.*

Nor did God ſignifie and declare unto *Abraham* only, by ſaying unto him, that *in Iſaac*, not in *Iſmael*, *his ſeed ſhould be called*, who, and what manner of perſons they are, and muſt be, whom he meant by that *ſeed* of his, unto which he made that Great Promiſe of being a God and Great Benefactor for ever, but he further declared his will and pleaſure in this behalf, unto *Rebecca* alſo; and this upon ſuch terms, and under ſuch circumſtances, as by which his mind and counſel in the buſineſs may be more clearly and perfectly known and underſtood, then by the Oracle mentioned and delivered unto *Abraham* upon the ſame account. For whereas it might be pretended, or thought, that God therefore paſſed by *Iſmael*, and made choyce of *Iſaac* for *Abrahams* heir, and conſequently meant to eſtimate or count him, and ſo his poſterity, for *Abrahams* ſeed, either becauſe *Iſmael* was the Son of a Concubine, and ſhe a bond-woman, *Iſaac* the Son of a free-woman, and *Abrahams* principal and moſt legitimate wife; or elſe becauſe *Iſmael* was a Scoffer, and of a more irreligious ſpirit, whereas *Iſaac* was of a more gracious temper and behaviour; and conſequently, that

no

no such mystery, or meaning, as I infer from the said Oracle [*viz.* that God in his promise, should by *Abrahams seed*, intend only such, who spiritually resemble *Isaac* in his birth] can reasonably be deduced from it; Evident it is, that no such exceptions or pretences as these to obscure the mind of God concerning *Abrahams* seed, can have place in that Oracle, which not long after God himself likewise, in way of further discovery of his mind about the same business, delivered unto *Rebecca* (*Isaac*'s wife) being now ready to be delivered of two children (the Heads and Significators of two Nations) in these words, *The Elder shall serve the Younger*. For, 1. These two children had one and the same Mother, *viz. Rebecca*, and were likewise begotten by the same Father, and he not a bond-man, or person of mean parentage, but a Great and worthy Patriarch of the *Jewish* Nation, yea *Abrahams* Son and Heir (*Isaac* by name.) 2. When God declared unto *Rebecca* his mind concerning these children, in the words mentioned [*The Elder shall serve the Younger*,] the case between them was not as it was between *Ismael* and *Isaac*, when *Ismael*, being a scoffer, was rejected, and *Isaac*, a well disposed youth, chosen and accepted, but there was no difference at all in point either of good or evil between them, both being yet unborn, and so neither *having done good or evil*. Therefore that God should now declare, that his purpose concerning the state and condition of the one and the other, was so far differing, that he intended, contrary to the common rule and practise observed amongst men, to make *the Elder*, or first-born, *servant* unto *the Younger*, and consequently, give dominion and Lordship unto *the Younger* over *the Elder*; must needs signifie and import somewhat that is mysterious, besides, and above the letter of the history. And what can this reasonably be, but to declare

clare and make known, that his *purpoſe* of *chuſing*, eſtimating, and accepting for *Abrahams ſeed*, and heirs of the world, is unchangeably ſetled upon the liberty and freedom of his own pleaſure and will, (and this moſt juſtly, in as much as he is the free Doner of all priviledges and bleſſings now appertaining to this *ſeed*, *calling* and inviting men to the participation hereof upon ſuch terms, as himſelf pleaſeth,) and is not regulated or carried on in the reſpective executions of it, by the merit of *works*, or by the obſervation of *Moſes* Law, as the *Jews* generally ſuppoſe it to be, yea and that in reaſon and equity it ought to be, the obſervation of this Law having been preſcribed and commanded unto men by himſelf. And that difference which God declared that he would in time make between *Rebecca*'s two Sons, whileſt as yet they were unborn, in their reſpective poſterities, *viz.* that *the Elder ſhould ſerve the Younger*, the Prophet *Malachi* many ages after affirms to have taken place, and ſo the Divine Oracle in that behalf to have been fulfilled in his days, and before, in theſe words uttered by God himſelf, *Jacob have I loved, but Eſau have I hated*; meaning, that he had ſhewed reſpects of love to *Jacob* in his poſterity, partly in giving unto them the Land of *Canaan*, a Land flowing with milk and honey, promiſed before unto *Abraham* and his ſeed; partly alſo, after their removal from it for a ſeaſon, in reſtoring them unto, and re-eſtabliſhing them in, the poſſeſſion of it; whereas he had aſſigned unto *Eſau* in his poſterity, only the rough, craggy, and incult Mountain of *Idumea* for their Inheritance, a Land no ways to be compared with the Land of *Canaan*; and beſides, had now for their ſins layd their Cities deſolate and waſte, with a reſolution never to ſuffer them to be built more. By theſe differences put by God between them, the ſervile condition of the one, and filial or

ſon-like

son-like condition of the other, manifestly appeared, and this in perfect consonancy to that Divine Oracle, which long before, yea whilest as yet neither of them was a Nation or people, yea before the heads of either Nation were *born*, had pre-declared these things.

14. *What shall we say then? is there unrighteousness with God? God forbid.*

Nor doth it follow from that Interpretation which I have made of, or from that inference, which I have drawn from, the two Divine Oracles mentioned, (the former delivered unto *Abraham* concerning his two Sons, *Ismael*, and *Isaac*, the latter, unto *Rebecca* concerning her two Sons, *Esau*, and *Jacob*,) *viz.* that not all who are the natural issue and posterity of *Abraham*, no nor yet of *Jacob*, were intended by God in his great promise made unto *Abraham*, for his *seed*, no nor yet any other of his natural issue, but only those, who, after the manner of *Isaac*, are children of promise, and spiritually begotten of the Word of Gods Grace, which promiseth Justification and Salvation to those that beleeve; from hence (I say) it doth not at all follow that God should be *unrighteous*, or unjust, as (it is like) my Countrymen the *Jews* will pretend. They are apt to think, that if God should estimate *Abrahams* seed, and justifie men, by beleeving, rejecting from these priviledges the strict and zealous Observers of his own Law, he should be unrighteous and unjust. But I desire they will please to understand, that I am as far from teaching any Doctrine whatsoever, whereby God should be rendered unrighteous, as themselves: yea every such Doctrine as this, is the abhorring of my Soul. But that there is no reflection in the least of any unrighteousness in God, in my Doctrine of Justification by Faith, and not by the works of the Law, is evident from the mouth of God himself.

15. *For he saith to* Moses, *I will have mercy, on whom*

For doth he not assume and claim to himself a liberty, or right of power, to

Whom I will have mercy, and I will have compassion, on whom I will have compassion.

justifie and save, who, or what manner of persons himself pleaseth, in saying unto *Moses, I will have mercy, on whom I will have mercy, &c.* Doubtless God claimeth unto himself no liberty or power in one kind or other, but only that which is most equitable, righteous, and just. *Shall not the Judg of all the Earth* (saith *Abraham*) *do right?* and so, speak right? Therefore if God be at liberty to accept, justifie, and save, who, and what manner of persons, he pleaseth, (and consequently, to reject what manner of persons he pleaseth,) he cannot be unrighteous, or unjust, in shewing the *mercy* of Justification, and so the Grace of Salvation, upon those who beleeve, or in denying these priviledges, to those that seek after them by the works of the Law.

16. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

From hence it clearly followeth, that Justification, *i.e.* the Law or terms of Justification, do not proceed from, are not permitted to be nominated, appointed, or made by men, though never so forward or desirous of being justified, though never so zealous in pursuing Justification; but the right of enacting this Law, and of prescribing these terms, unquestionably appertaineth unto God; and this for this reason, and upon this account, *viz.* because it is, and was, in his power, whether any person whatsoever of mankind, should ever have been justified, or no, by one means or other. For as he that freely foundeth an Hospital or Alms-house out of his own proper estate, and endoweth it with revenue and means for the relief of those that are helpless and poor, hath in equity the right and power of making what Laws he pleaseth concerning the persons that shall be admitted to partake in the benefit and comfort of either of these houses, as how they shall be qualified in order to their admission, how regulated after their admission,

admission,&c. at least there is no colour of reason, that the persons themselves, who stand in need of, and accordingly desire, the benefit of such charitable foundations,should prescribe Laws for their own admission and government; In like manner, God of his free Grace, Mercy,and Bounty,affording the blessed opportunity of Justification unto the sinful and lost world of mankind, hath a most equitable right and power (and claims and exerciseth it accordingly) to nominate, ordain, and appoint what Laws, terms, and conditions himself pleaseth and judgeth meet, for all those to subject unto, who desire part and fellowship in this great and blessed business of Justification,before they come to enjoy it. And it is a most prepostterous thing to imagine or conceive, that he should suffer or permit men themselves, who are sinful and vile, and stand in the utmost necessity to partake of his bounty in that royal blessing of Justification, to make their own terms how they will be justified.

And as there is no *unrighteousness* in Gods *shewing mercy*, the mercy of justification, and so of Salvation, on whom he pleaseth, and consequently, not in justifying those, who beleeve, so neither is there any whit more *unrighteousness* in his rejecting, condemning and destroying, whom, or what manner of persons he pleaseth; and consequently, not in his rejecting and destroying impenitent, unbeleeving, and obdurate sinners. For himself (as we are informed from the *Scriptures* plainely told *Pharaoh* by *Moses* his servant, that whereas by his frequent rebellions against him, in detayning his people in bondage, contrary to many expres Orders and commands from him to let them go, and these seconded by many terrible signs and wonders time after time, he deserved to have been cut off by

17 *For the Scripture saith unto* Pharaoh, *even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the Earth.*

death, as many of his ſubjects (partakers in the ſame rebellions with him) had been, yet he had, upon a ſpecial deſign, reſpited him from deſtruction hitherto, *viz.* that in caſe he ſhould ſtill ſtand it out in ſtubbornneſs and rebellion againſt him, and not relent to the diſmiſſion of his people, by all that goodneſs and patience which had already in part been ſhewed, and ſhould yet further to a degree be ſhewed unto him, he might ſhew the dreadfulneſs of his Power in his deſtruction, and ſo cauſe the knowledg of his great and fearful Name to be ſpread far and near throughout the world. By this admonitory and minatory addreſs unto *Pharaoh*, God plainly declares that he is at liberty, and hath a right of power to reject from his Grace and Favour, and to deſtroy, who, and what kind of perſons, he pleaſeth; and particularly, that that ſort or kind of perſons, whom he is pleaſed thus to reject, and deſtroy, are ſtubborn and obdurate unbeleevers.

18. *Therefore hath he mercy, on whom he will have mercy; and whom he will, he hardeneth.*

Now then, what from the words (lately recited) ſpoken by God unto *Moſes*, on the one hand, and what from the meſſage (now mentioned) ſent unto *Pharaoh*, on the other hand, it clearly followeth, that God hath a liberty, or right of power (which he accordingly exerciſeth both ways) as well of ſhewing mercy, juſtifying, and ſaving, who, and what manner of perſons he pleaſeth, as of rejecting, puniſhing, and deſtroying, in like manner, whom he pleaſeth; and conſequently, that there is no *unrighteouſneſs* in him, when he doth either.

19. *Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his Will?*

If things be thus between God, and his creature, Man, *viz.* that he hardeneth, puniſheth, and rejecteth, whom he pleaſeth, and at his Will; it may be that ſome out of frowardneſs, or ignorance, or both,

both, will demand; How cometh it to pass that he so frequently complains of, and reproveth, those whom he hath hardened, and rejected, considering that they are in no capacity to reform or amend any thing that is blameworthy, either in their hearts, or ways, or to recover themselves from under their present misery, in as much as that *Will* of his, by which they are *hardened*, or rejected, cannot be resisted, or the effects of it dissolved, or disanulled by men? Are such things meet matter of reproof, which the persons reproved are in no condition, or possibility, to help or amend?

For answer to this demand, whosoever thou art that makest it, if thou beest but a *man*, I cannot but demand another thing of thee; tell me, whether it be meet, or (indeed) tolerable, that thou being a poor, weak, ignorant and sinful creature, dwelling in an house of clay, and who must shortly appear before the dreadful Tribunal of *Jesus Christ*, to receive judgment for all thy thoughts, words, and works, shouldst enter a quarrelsom and froward contest against the most glorious, most holy, most righteous, and only wise God, before whom the pillars and powers both of Heaven and Earth tremble, who is able in the twinkling of an eye to crush and destroy thee, about either the righteousness, or wisdom, of his ways? If he doth reprove, complain of, and *find fault with*, those whom he hath hardened, or rejected, oughtest not thou to reverence him, and presume both wisdom and righteousness in this his way, although thou through thy present ignorance and prophaneness of heart, art not able to comprehend them? For (let me yet once more ask thee) is it in the least degree reasonable or comely, that when a workman hath given being

20. *Nay but, O man, who art thou that replyest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

to any thing made by him, in ſuch or ſuch a form, that this thing ſhould expoſtulate with him about the ſhape or form, wherein he hath made it, or complain of him for making it in this form, and not rather in ſome other? eſpecially conſidering that that thing, which the workman hath made in one form, could not poſſibly have been made by him in another; in as much as it had been another thing, and not that which now it is, if it had been made in another form. No more reaſon is there, nay much leſs reaſon there is, why ſinful men, who by ſining againſt God have forfeited their very beings a thouſand times, ſhould contend with him about his proceedings with them, or about the terms of that being, which he, notwithſtanding thoſe many forfeitures, is graciouſly pleaſed to vouchſafe unto them; eſpecially conſidering, that God, his infinite Wiſdom and Juſtice on the one hand, and their folly and ſinfulneſs on the other hand, conſidered, cannot grant them any being at all upon better terms, then that which he now vouchſafeth unto them.

21. *Hath not the Potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?*

And let me ask thee, O man, yet once more, the more throughly to convince thee of the unreaſonableneſs of thy conteſt againſt God about his dealings by thee, having now imbaſed thy ſelf by ſining, and ſo art become obnoxious unto his diſpleaſure; let me (I ſay) ask thee, Doſt thou, or any other man of common reaſon and underſtanding, deny unto an ordinary *Potter* a lawfulneſs of *power over his clay*, the vileneſs of the material on the one hand, and his civil right and propriety in it on the other hand, conſidered, as if he might not without the violation of any principle, of reaſon, juſtice, or equity, of the ſame parcel or *lump* of it, *make one veſſel* for ſervices, not only neceſſary,

sary, but also comely and *honourable*; another, for employments less creditable and seemly?

And if God shall please, for the manifestation of his most dreadful avenging *Power* upon men prodigiously sinful, on the one hand, and on the other hand to administer a ground of knowledg and consideration unto the world, how rich above measure his remunerating grace and bounty is towards those, whom by his *long-suffering* and gracious applications of himself otherwise, he shall bring to repentance, and so prepare and make them meet beforehand [or, before their death] for Salvation, if he shall (I say) for these or the like ends, mercifully, and with much long-suffering and patience, entreat obstinate and obdurate sinners, who are already, by means of an abundance of guilt contracted by a long-continued course in sinning, sufficiently, or above the ordinary rate even of sinners, fitted for destruction; is he not at liberty, hath he not a lawfulness or right of power to do it? Hath any man any colour or pretext of reason to blame his dispensations in this kind? For otherwise then by *enduring* sinful men *with much long-suffering and patience*, he *hardeneth* no man; nor is any man by this means upon any such terms *hardened*, but that he both might have prevented his *hardening*, by repentance; yea and all along the course and time of this his *hardening*, have repented, and so have prevented his destruction. Neither is that *Will* of God, by which men are *hardened*, in any such sence *irresistible*, but that, this notwithstanding, had they been studious or careful of the things of their peace, they might not only have escaped all *hardening* in this kind, but even have recovered themselves also from under their

22. [*And*] *What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction?*

23. *And that he might make known the riches of his glory to the vessels of mercy, which he had afore prepared unto glory?*

their greateſt *hardening*, however true it is, that very few do recover themſelves in this caſe. For the *Will* of God concerning the *hardening* of men, as appears by the manner and method of his *hardening* (*viz.* by *enduring them with much long-ſuffering*) is not abſolute or peremptory, but conditional, not enforcing, not conſtraining, not neceſſitating any man to be, or to become, *hardened*, but only upon a ſuppoſition of his own voluntary neglect or contempt, of the gracious applications made by God unto him. This being the caſe of mens *hardening* by God, evident it is, that when he *finds fault* with thoſe who are *hardened*, he neither inſults over their impotency to help themſelves, nor acts contrary to any principle of wiſdom, reaſon, or equity in ſuch a caſe. For reproofs are in no caſe more proper, then when men through their wilful fooliſhneſs, have incur'd any great inconvenience, or danger; and eſpecially, when having power and opportunity in their hand, to redeem themſelves, they ſhall notwithſtanding neglect to do it.

24. *Even us whom he hath called, not of the* Jews *only, but alſo of the Gentiles.*

Amongſt thoſe *veſſels of mercy*, which God by his grace bringeth to repentance and holineſs, and ſo *prepares* and makes meet *for* the *glory* of Heaven, *before* he confers the ſame upon them, whom alſo he intends to reward moſt munificently (as he gives both them, and all men, to underſtand, by his great kindneſs and patience towards thoſe, who moſt of all provoke him) are *we*, whom he hath effectually *called*, and prevailed with to beleeve in *Jeſus Chriſt*. Nor are we all, whom God hath thus made *veſſels of mercy*, the children of *Abraham* by natural deſcent and propagation, (as the *Jews* more generally ſuppoſe all thoſe muſt needs be, who are in grace and favour with God;) but many of *us* are *Gentiles*

tiles by birth, and upon this account, persons on whom they look, as men with whom God never meant to have any thing to do in any way of favour, or respects of Grace.

But what I affirm in this, that many of *us*, who are called into grace and favour with God, are Gentiles, is nothing but what is consonant enough with many Prophetical Predictions, owned by the *Jews* themselves, and particularly with several passages of the Prophet *Hosea*; as first where he exhibiteth God himself speaking to this effect, that when time should be, he would give the honour and happiness of being a *people* in special manner related unto *him*, unto those, who before had neither part nor fellowship in such a business. And again, that he would shew great *love* to such a people, on whom he had frowned before with great indignation. And yet once more, that he would so interpose by his grace and power, that in the Land of *Judea*, where, under the seventy years Captivity, the people remaining were, by reason of their poor, low, and miserable condition, esteemed by the Nations round about them, as a people deserted and forsaken by their God, they with their Brethren returning from the Captivity, and their posterities, should be a Nation so prosperous and flourishing, so abundantly blessed by him, that the world should not but acknowledg them for a people highly honoured and respected by God. For though these passages (and others like unto them) do properly, directly, and in their letter, speak of that great and happy change which God, when time was, promised to make in the state and condition of the *Jews*, when it was very low, and in outward appearance, helpless; yet the nature and spirit of them plainly signifie and import, that God acteth but like unto

25. *As he saith also in* Hosea, *I will call them my people, which were not my people; and her, beloved, which was not beloved.*

26. *And, it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called, the children of the living God.*

himſelf in former times (and conſequently that there is no ſtrangeneſs, or incredibleneſs in the thing) in caſe he makes ſuch a wonderful alteration in the Spiritual eſtate of the Gentiles, that whereas they have been formerly for many generations, a people in whom He took no delight, nor ever revealed himſelf unto them after any ſuch manner as he did unto the *Jews*, yet now he ſhould look graciouſly upon them, place his holy Name amongſt them, and take of them a people holy to himſelf.

27. Eſaias *alſo crieth concerning* Iſrael, *Though the number of the children of* Iſrael *be as the ſand of the ſea, a remnant ſhall be ſaved.*

28. *For he will finiſh the work, and cut it ſhort in righteouſneſs: becauſe a ſhort work will the Lord make on Earth.*

29 *And as* Iſaias *ſaid before, Except the Lord of Sabath had left us a ſeed, we had been as* Sodom, *and been made like unto* Gomorrah.

And in caſe my countrymen the *Jews* ſhall object, that from my Doctrine of Juſtification by Faith, it followeth, that far the greateſt part of them, and their Nation, who reject and abhor this Doctrine, muſt be excluded from the love and favour of God, they may pleaſe to remember, and conſider, that neither is this any ſtrange, or new thing with God; I mean, to reject and caſt out of his ſight the main body and bulk of their Nation. For even their Great and Royal Prophet *Iſaias*, ſpake it aloud, when time was, in the ears of their forefathers, that though they were a Nation numerous and populous above the rate of any other Nation under Heaven, yet ſince they had ſo highly provoked their God as generally they had done, he was reſolved to make ſuch havock and deſolation of them by their enemies the *Aſſyrians*, that a very ſmall number of them (comparatively) ſhould eſcape; in as much as he was reſolved to make through and quick work with them, and to declare and make known unto the world the incredible numbers of Tranſgreſſors and wicked perſons amongſt them, by a proportionable extent and comprehenſiveneſs of his ſevere Judgments executed upon

upon them; not sparing any, save only those who were *righteous* amongst them, and (possibly) some few others for their sakes, and to be subservient unto them. Yea the same Prophet had in like manner informed his Nation not long before, that unless God, who hath the sovereign and absolute command of all strengths whatsoever residing in his creatures, had, when the swords of *Rezin* King of *Syria*, and of *Pekah* the Son of *Remaliah*, raged against the inhabitants of *Judea*, and again when *Shalmanezer* made that fearful work we read of (2 *King.* 17.) amongst the ten tribes, had not (I say) God very graciously and somewhat out of course, interposed with his providence and power on their behalf, to save a remnant of them alive, out of whose loyns this their Nation might again in time spring, and recover it self, their desolation had been as absolute and universal, as the destruction of those great sinners, the inhabitants of *Sodom* and *Gomorrah*, of whom not so much as a small remnant was suffered to remain.

What now may we clearly infer and conclude, for all that hath been argued concerning the prementioned Oracles, the one delivered by God unto *Abraham*, viz. that in *Isaac his seed should be called*; the other, unto *Rebecca* concerning her two Sons, *Esau*, and *Iacob*, viz. that *the Elder should serve the younger*, together with the Answers given to such objections as we met with, in opposition to those arguings, what (I demand) may we plainly deduce and infer from all this? Doubtless this, *viz.* that upon the Gentile world [in several of their members] though they little, or not at all, minded or looked after any such business, as how, or whereby, they might be justified before God, yet notwithstanding this blessedness is come, they are justified in the sight of God with that Justification which is obtained by beleeving *in Je-*

30. *What shall we say then? that the Gentiles, which followed not after righteousness, have attained unto righteousness, even the righteousness which is of Faith:*

31. *But* Israel, *which followed after the Law of righteousness, hath not attained to the Law of righteousness.*

sus Christ, in as much as they [*i.e.* many of them, as hath been said, and is commonly known] have thus beleeved, this being the only way or means sanctified and approved by God for the Justification of men. And on the other hand, that the *Jews*, who most zealously pursued such a way, means or course for their Justification, whereby they confidently expected to obtain it, yet prospered not in their way; were not justified by the course, which they steered in order hereunto.

32. *Wherefore? because they sought it not by Faith, but as it were by the works of the Law; for they stumbled at that stumbling stone;*

33. *As it is written, Behold I lay in* Sion *a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed.*

If you ask me, But why, or how it cometh to pass, that the *Jews*, who were so zealously diligent in the pursuit of a justified estate before God, did notwithstanding miscarry, and lose that prize of blessedness, for which with so much earnestness, and contention of mind and soul they ran, my answer clearly is; that the true and sole reason of their sad miscarriage in this kind, was, because they ran in a by-way of their own, pleasing themselves with a conceit that somewhat like to an observation of *Moses* his Law, would justifie them, so turning aside from the way of beleeving, which is the only way opened and established by God for the justification of men. But they (miserably blinded and deluded men!) were offended at the great humility and abasement of him, who was their *Messiah*, upon this account disdaining and rejecting him, and obdurately refusing to beleeve on him; concerning whom notwithstanding God himself had given them warning of old by one of his greatest Prophets, that in the house and line of *David* their King, he would raise up, and establish with Power and Authority for ever, such a person, who by reason of that poor and mean condition, wherein he should appear in the world, would be obnoxious to be despised and rejected by unwary and inconsiderate men to their destruction and ruine; who notwithstanding should be a Blessed Author of life and peace and glory unto all those, who should receive and acknowledg him, by beleeving on him.

AN

AN EXPOSITION OF THE Ninth Chapter Of the Epistle of *PAUL* to the *ROMANS*.

Concerning the Scope of the Chapter.

IT is a saying, though common, yet of worthy consequence, and this in cases of several imports, *A wise man should still begin at the end.* A man of understanding being to write, or to speak, will first diligently consider what his end is in either; what it is that he proposeth unto himself to obtain by the one, or the other: and will accordingly form his Discourse in all the parts and carriages of it. By means hereof all uncomely extravagan-

Sapiens debet incipere a fine.

cies, and tedious impertinences of words will be prevented, and only such things delivered, which have a close and acceptable proportion unto his end. And (doubtless) he that desires clearly and without mistake to understand the particular passages, or sayings, in the Discourse of a wise and sober man, which in themselves simply considered, may be somewhat obscure, and of a doubtful Interpretation, shall put himself into the best posture of advantage for compassing this his end, if he can discover the end of the Speaker, and carry along with him the consideration hereof to the said passages. I confess that in such cases, where the end and main intent of the Speaker is otherwise doubtful, and hard to be known, it is to be enquired after (and may very possibly be so discovered, and found out) in the tenor, strain, and tendency of the passages themselves of the Discourse.

There is no one thing of a richer conducement to a true understanding of this ninth Chapter to the *Romans*, especially in those passages which are more difficult and obscure, then a clear, steady, and distinct knowledge of the Apostle's scope herein, and what Doctrine or Conclusion it is, which the Holy Ghost seeks to prove, explicate, or establish, throughout this Contexture of Scripture. The reason hereof is, because all parts of the Discourse must be carryed in their respective Interpretations, as it were in a streight line upon that, which is the scope and end thereof, so that what sence or meaning of words or phrases, though otherwise consistent enough with the letter (simply considered) yea or with the truth it self in other points, yet shall be found to stand off from the said scope, and be irrelative to it, may hereby cleerly be detected not to be the genuine or true sence or meaning of the holy Ghost in those words. Therefore by way of Preface to our Explication of the Chapter

Chapter it self, we shall enquire a little after the main drift and intent of the Apostle herein; concerning which I find only these two different Opinions (in the general) amongst Expositors; nor indeed do I conceive any place left in reason, or with any colour of reason, for a third, at least materially differing both from the one, and the other.

First, Some conceive that the Apostle in this Chapter, from the rejection of the *Jewish* Nation out of the Love and Favour of God, (insinuated *vers.* 23.) who had for many ages past, been a peculiar and chosen people unto him, together with the calling and assuming the *Gentiles* in their stead, takes occasion to declare and open unto the World the Original Fountain, or supream Cause hereof, *viz.* the Absolute and Eternal Purpose, and Decree of God, according unto which, he hath predestinated such and such persons (as it were by name) unto Eternal Life and Glory, and such and such others unto Eternal Death and Misery. From this absolute Decree of Predestination in God, it comes to pass, as they conceive and teach, That some persons, *viz.* those who are predestinated unto Life, have such means of Grace vouchsafed unto them by God, by which they are infallibly, and without all possibility of mis-carrying, brought to Repent and Beleeve: as on the contrary, That others, *viz.* who are not predestinated unto Life, but unto Death and eternal Condemnation, must of necessity remain in impenitency and unbelief, and consequently be at last rejected by God, and perish everlastingly. This is the brief of the account, which this Opinion gives of the rejection of the *Jews*, and calling of the *Gentiles*, *viz.* the Election of the one, and Reprobation of the other, from Eternity; and this according to the absolute and meer Will and pleasure of God:

from which different purpose in God towards the one, and the other, it comes to pass (saith this Opinion) That the one, as *viz.* the *Gentiles*, [*i. e.* great numbers of them] are brought to Believe, and hereby become the people of God; and the other, *viz.* the *Jews* [a small remnant onely excepted] remain hardened in unbelief, and so are cast off by God, and perish. The discussion of this business, the Opinion we speak of, supposeth to be the soveraign drift and scope of the Apostle in the present Chapter.

The other Opinion conceiveth, that the Crown which the Apostle runs for in this Chapter, is, partly the preventing, partly the satisfying, of such Objections, which he knew the *Jews*, either had made, or very probably might make, against that main Doctrine of Justification by Faith alone in *Christ* without the Works of the Law, which he had argued and asserted hitherto (with some occasional insertions of other matters, nearly relating hereunto,) and for the obstinate and wilful rejection whereof, being now so plainly and fully preached and opened unto them, he certainly knew that their rejection and casting off by God approached, and was even at the door.

That this, and not the other, is the genuine, proper, and direct scope of the Apostle in the Chapter in hand, will be sufficiently evidenced by these considerations (especially in conjunction with that natural correspondency and agreement, which we shall find in all the principal passages of the Chapter therewith, when we come particularly to examine and unfold them.)

First, The Doctrine of such a Predestination, as the former Opinion notioneth, and contendeth for, as the subject matter of the Chapter, hath nothing at all in it to convince the *Jews* of any rebellion or disobedience against

gainst God, in rejecting the Doctrine of Justification by Faith in *Christ*, or in cleaving so pertinaciously as they did, to the observation of the Law, for their Justification. For, that some are Elected by God, others Reprobated, no ways proveth, either that they who embrace the Doctrine of Justification by Faith, are they that are Elected by him, or approved of him; nor yet that they who depend upon the Law for their Justification, are those that are Reprobated by him, or rebel against him. Now it is as clear as the light of the Sun, that *Paul*, both in this, and the two next following Chapters, labors mightily to convince the *Jews* of their obstinacy against God, in rejecting his counsel concerning their Justification by Faith; and that this obstinacy of theirs was the cause of their casting out of the Favor of God, and of the investing of the *Gentiles* at this tyme with their priviledges. Nay,

2. Such a Doctrine of Election and Reprobation as that specified, is so far from having any thing in it, whereby the *Jews* should be convinced of disobedience against God by rejecting the Gospel, and Justification by Faith, that of the two it hath rather a tendency of a contrary import, as *viz.* to strengthen their hand under this their rejection, and to harden them in their rebellion yet more. For might not they upon a very plausible account argue, and conclude, that they, who continued in the Law and Ordinances of God given unto their forefathers, and who sought for Righteousness by the observation of them, were the Elect of God: and on the contrary, that himself, and such of their Nation, who apostatized from the Religion of their forefathers, and went an whoring after a strange God, and a strange Law (for thus they interpreted their believing in *Jesus Christ* and profession of the Gospel) were the persons Reprobated by God, and therefore destitute of his Grace,

and Spirit? Doubtless the Apostle, who professed, and this with all sacred solemnity (as we shall hear in the opening of the beginning of the Chapter) such a transcendency of love to his Brethren, that he could *wish to be an Anathema from Christ for their sakes*, was far from delivering any such Doctrine unto them, which, in case they believed it, might on the one hand so easily (as we heard) prove a snare unto them, and harden them in the contempt of the Gospel, but on the other hand could no ways profit or advantage them, in their spiritual estate, in case they had received it. For what benefit could it have been to a *Jew* refractory against the Gospel, or of what tendency towards his reducement, to be informed, that God of his meer pleasure, without any consideration of sin, Elected some, and Reprobated others, from Eternity? Is there any thing in such a Doctrine as this, either to mollifie his heart, or to over-rule his judgment, towards an embracing of the Gospel? Therefore certainly the asserting of this Doctrine was no part of the Apostle's intendment in this Chapter. But,

3. For a person, who at present is an enemy to the Gospel, and stands off at a great distance in his judgment from it, to hear it substantially argued, and proved unto him, That God himself did preach the Gospel, and that in such passages of Providence, or revelations and discoveries of himself, which this person himself owneth and acknowledgeth, is a method, or means, of the greatest efficacy and power, that lightly can be imagined, to work a perfect reconciliation between such a mans judgement, and the Gospel. Now this is that, which we affirm to be the Apostles scope and intent in the chapter before us; as *viz.* to demonstrate to the gainsaying *Jews*, That that very Gospel, or Doctrine of Justification, which they so deeply abhorred, and deperately

ſperately oppoſed, was anciently preached unto them in their forefathers, by God himſelf; and this in ſeveral paſſages of thoſe very Scriptures, which themſelves granted to be of Divine Authority, yea and wherein they *hoped* (as our Saviour teſtified of them) *to have Eternal Life.* This we ſhall (God aſſiſting) bring forth into a clear and perfect light, in our traverſe of the Chapter.

4. Evident it is, that a great part of the Chapter, and particularly that part of it, wherein the ſaid Doctrine of a perſonal Election and Reprobation from Eternity, is ſuppoſed to be handled, is beſtowed and ſpent in giving ſatisfaction unto two main Objections, which the *Jews* had ever and anon in their mouths (as is moſt like) or howſoever, were obvious and near at hand for them to take up into their mouths, againſt the Apoſtle's Doctrine of Juſtification by Faith. The former of theſe Objections was to this effect. If your Doctrine of Juſtification by Faith be true, God and his Word muſt needs be falſe, or untrue: becauſe God hath appointed, not Faith in *Chriſt*, but the Works of the Law, to be the condition, or means of obtaining Juſtification, and Adoption: and hath nominated *Abrahams* ſeed and poſterity, for thoſe that are to be his Sons and Heirs, and not the *Gentiles*, as your Doctrine of Juſtification by Faith would imply. This Objection of theirs againſt him and his Doctrine, he inſinuates in a way of anticipation, Verſ. 6. *Neverthelefs it cannot be that the Word of God hath taken no Effect:* or (as our later Tranſlation reads it) *Not as though the Word of God hath taken no Effect: q. d.* Though I teach Juſtification by Faith, and deny it to be by the Works of the Law; yea, though by my Doctrine of Juſtification, I exclude the greateſt part of you *Jews*, who are *Abrahams* carnal ſeed, from being

being the Sons of God, and entitle the *Gentiles* to this great and bleſſed Priviledg, yet do I not hereby *make the Word of God of no Effect*, as you vainly and untruly charge me to do. This I ſhall demonſtrate from your own Scriptures unto you preſently. The other great Objection, in the ſtrength whereof the *Jews* magnified themſelves againſt *Paul*'s Doctrine of Juſtification by Faith, was this; That ſuch a Doctrine makes God to be unrighteous, or unjuſt. This he inſinuates Verſ. 14. *What ſhall we ſay then? is there unrighteouſneſs with God? q. d.* What? Doth any ſuch thing, as you pretend, follow from that Doctrine, which I have now, and formerly in this Epiſtle, aſſerted concerning Juſtification by Faith, and not by the Works of the Law, *viz.* that *God ſhould be unjuſt? God forbid*; meaning, that his Doctrine was far from being acceſſary to any ſuch conſequence, or concluſion.

Theſe being the two grand Objections, or abſurdities, wherewith the *Jews* burthened *Paul's* Doctrine of Juſtification, and from which he undertakes to vindicate this his Doctrine in this Chapter, we muſt needs conceive that his ſcope and intent was to deliver and inſiſt upon ſuch things, which are effectual and proper to diſſolve the force and ſtrength of them; unleſs we ſhall ſuppoſe him to be extravagant and weak in his Diſputes, even beneath the line of ordinary men. If ſo, then certainly the aſſerting of ſuch a Doctrine of Election and Reprobation, which ſome men would make to be his ſcope in the Chapter, cannot be it. For what though it ſhould be granted, That God from Eternity hath peremptorily Elected ſome unto Salvation, and conſequently unto Faith, and hath Reprobated others from Salvation, and ſo from Faith, doth it at all follow from hence, Either, 1. That therefore Gods Word muſt needs

needs take no effect, and that Justification by Faith is ~~any~~ no ways contrary unto his Word? Or, 2. That there can be no unrighteousness in God? Who seeth not a palpable incongruity and incoherence between such Premisses, and the Conclusions specified, as well the one, as the other? Therefore certainly the express and clear scope of the Apostle in the Chapter under consideration, is to acquit and bring off his Doctrine of Justification with honour, from the two Objections mentioned. ~~not to assert any peremptory Election~~ Reprobation of persons from Eternity

5. The Apostle himself towards the end of the Chapter, briefly recollecting the sum and substance of what he had argued in the former part hereof, in the brief result of it, plainly enough declareth, that he had had nothing at all to do with such an Election and Reprobation of men from Eternity, as many suppose to be there held forth by him; but that his work and business had been, to evince Justification by Faith, and that it was no ways contrary to the Word of God, that the *Gentiles* beleeving should be justified; or that the *Jews*, seeking to be justified by the Law, should be condemned, and cast out of the sight of God. The words we mind are these: *What shall we say then?* [*i. e.* what may we conclude and gather from what hath been lately said, but this?] *That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of Faith. But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? because they sought it, not by Faith, but as it were by the Works of the Law*[a]. Here is nothing of any affinity with, or relation unto, either an Election, or Reprobation, of men from Eternity, of meer will and pleasure, but a plain and right-down assertion, of the Justification of those who beleeve, though *Gentiles*, and

[a] Rom. 9. 30, 31, 32.

of the non-justification of the *Jews*, because they beleeved not, but sought Justification by the Law. Both these are here asserted as the natural and clear products of the preceding Disputations. Therefore the intent of these was not to establish the Doctrine of a peremptory and absolute Election and Reprobation of men from Eternity; but to confirm and vindicate that Great Doctrine of Justification by Faith, about which there was so sharp a contest between him, and those Great Adversaries of the Gospel, the *Jews*, and which he had had in hand from the beginning of the Epistle hitherto.

6. Such an Election and Reprobation, the explication and asserting whereof many imagine the Apostle setteth up for his scope and drift in this Chapter, were never yet (I verily beleeve, and this upon grounds to me fully satisfactory, and for which I shall account in due time) substantially proved, either from this Chapter, or any other place or places of Scripture whatsoever, nor yet by any competent or convincing Argument otherwise. Now this (I presume) is not passable in any mans understanding, that the Apostle should fall short, or prove defective, in point of real and substantial proof of what he undertakes.

7. (And lastly) That which is as much as all this (if not more,) the words, phrases, and imports of the respective Verses, and passages of the Chapter, do very naturally and kindly fall in with that, which we have asserted to be the Apostles scope here, *viz* a further proof, or vindication of the Doctrine of Justification against such Objections, which either the *Jews*, or others, might very probably raise against it; whereas they cannot be drawn to a comport with the Doctrine of such an Election and Reprobation, as that which hath been oft mentioned, without much unkind and hard usage by strain-

straining and wresting. This we shall (God assisting) make good as we pass along in the Explication of the Chapter, which beginneth, as followeth:

I say the truth in Christ, I lye not, my conscience also bearing me witness in the Holy Ghost, That I have great heavinesse and continual sorrow in my heart. For I could wish that my self were accursed from Christ, for my Brethren, my kinsmen according to the flesh; Who are Israelites, to whom &c. Vers. 1. 2. 3. 4.

THE Chapter may be divided into two parts; the former consisting of the five first verses; the latter of the sixth, seventh, &c. to the end of the Chapter. In the first, the Apostle in a most serious, solemn, and sacred manner professeth a transcendent ardency of affection towards his Countrymen and Brethren, the Nation of the *Jews*, together with a reverend and high esteem of them, in respect of those worthy Priviledges, with the investiture whereof they were highly honored by God himself above all the world. In the second part, he stands up to maintain his Doctrine of Justification formerly delivered, against such Objections, which the *Jews* judged impregnable, and such, whereby the said Doctrine was sufficiently evicted of untruth. Of this part of the Chapter, we shall speak more particularly, when we come to it.

Concerning the former; the occasion of that most pathetical and solemn profession and protestation made by the Apostle herein, of his signal affection to his Brethren the *Jews*, together with so particular and full an acknowledgment of their many and great Priviledges, may well be conceived to be, either the consideration of the matter last in hand (in the close of the preceding

Chapter,) or else, of the Argument that he intended next to enter upon in the subsequent part of the Chapter, together with the two Chapters next following. If the former consideration ministred the occasion we speak of, it is to be conceived of after this manner. The Apostle, towards the latter end of the former Chapter, having spoken very excellent and glorious things concerning the Love of God in *Christ Jesus* towards those that beleeve, and set forth the great Blessedness that accrues unto such persons hereby, on the sudden, and whil'st he was yet in the sweetness of his contemplation, he remembers the most deplorable and sad condition of his dear Friends and Kinsmen the *Jews*, who by the stubbornness of their Unbelief, cut themselves off from all part and fellowship in so great and blessed a business. Loving them with such an intense and ardent affection as he did, he could not but be very intimously affected, sorely struck and pierced in his heart and soul, with the consideration of their wilful blindness and rueful folly, whereby they did not only make fast (as it were) with bars of Iron the door that leadeth into all Joy and Happiness, against themselves, but also desperately plung'd themselves into the bottomless gulf of the Wrath and Indignation of God. Thus it often cometh to pass, that upon the mention, or thought, of something greatly desirable, we fall upon the remembrance of our dearest Friends; and are either affected with joy, for their sakes, as, *viz.* when we are in hope that they either do partake, or are like to partake, therein: or otherwise are apt to be troubled for them, as when we either know, or else have cause to fear, that they neither do, nor shall, partake thereof, but rather are in danger of suffering that evil, which is contrary to it.

If the Apostle be conceived in the said proem of the Chapter

Chapter (contained in the five firſt verſes) to mind the Argument or ſubject matter intended by him to be handled in the ſequel of the preſent Chapter; and in the tenth and eleventh Chapters next unto it (which I rather incline unto) the relation or connexion between them is this. Doctrines or ſayings, which are of any diſparaging, ſad, or threatening import unto thoſe, to whom they are ſpoken or delivered, are oft times liable to a ſiniſter interpretation, and apt to be conſtrued by them as ſavoring rather of hatred, then any good affection towards them, in thoſe by whom they are delivered. Now ſuch was the Doctrine, in reference to the *Jews*, which the Apoſtle was now about to deliver unto them. He was to vindicate and aſſert that great Doctrine of the Goſpel concerning Juſtification by Faith, againſt ſuch Arguments and Objections, as wherein they magnified themſelves againſt it, and by the ſnare whereof they were deſperately hardened in their own ſence and opinion of Juſtification by the obſervance of *Moſes* Law. Upon which ſtubbornneſs and obduration, he, according to the expreſs import of the Scriptures, and tenor of his Commiſſion in this behalf, plainly informs them of the Counſel and Purpoſe of God concerning their abdication and rejection by him, and of the calling and receiving of the *Gentiles* in their ſtead. And becauſe ſuch Doctrines as theſe could not but ſeem *hard ſayings* to the *Jews*, and conſequently to proceed from a perſon of an exulcerated, or much-diſaffected ſpirit towards them, upon which account alſo they lay under a great diſadvantage for beleeving them, and were the more likely to reject them; therefore the Apoſtle, if it were poſſible, and as far as lay in him, ſeeks, in his entrance upon this Doctrine, to poſſeſs this people with a confident opinion of the reality and truth, yea and of a more then an ordinary degree

of love and dear affection in him towards them, professing that his heart would freely serve him to sacrifice his own dear Interest in *Christ* upon the service of their peace; hereby endevoring to remove that great stumbling stone of prejudice out of their way. This briefly for the connexion of the former part of this Chapter, with the latter, and consequently with the general precedure of the Epistle. We come to the words themselves.

I say the Truth in Christ, I lye not, my conscience &c.] *If the Iron* (saith *Solomon*) *be blunt, and a man hath not whet the edg, he must then put to more strength*[b]. Yea though the *Iron* [*i.e.* the Ax, or other cutting Instrument, made of *Iron*] be sharp to a good degree; yet if the material that is to be cut, or pierced, with it, be very hard and resisting, more then an ordinary *strength* must be *put to* notwithstanding, to make an incision, or penetration. The Apostle very well knowing and considering how hard and indisposed the hearts of his Countrymen (the *Jews*) were, to take the impression of what he was now about to speak and say unto them, *viz.* that *he had great heaviness, and continual sorrow in his heart*, for that misery, which he saw coming like an armed man upon them, and that for the prevention hereof he could be content to suffer to the greatest extremity; therefore to make and (as it were) to force a way for the belief of these things in their hearts, he useth the strongest asseveration that can lightly be made of words, *I say* [or, I speak] *the Truth in Christ, &c.* as if he should say; Let no man suspect me for a Lyar, or Dissembler in what I am about to say, what unlikelyhood soever of truth some may apprehend therein; nor that I speak out of any passionate, sudden, inconsiderate, or unsetled motion of mind or spirit: for I speak as in the presence of my Great Lord and Master, *Jesus Christ*, from whom I expect all things

[b] Eccl. 10. 10

for

for my peace and well-being, and who I know will severely judg me, if I speak an untruth (especially when I appeal to him as my Witness,) and whose presence I reverence more, then to utter any thing rashly, or unadvisedly before him. Yea I have the testimony of *mine* own *Conscience* within me, for the truth of what I speak, and this seconded and avouched by the *Holy Ghost* himself, who saith to my Conscience, Testifie, and fear not: it is a certain truth, and a thing worthy to be beleeved by men, which in this case thou shalt bear witness unto; yea it is nothing but what I my self am the Author of, and have given reality and truth of being unto. Ἀλήθειαν λέγω [not, τὴν ἀλήθειαν] ἐν Χριστῷ· *i. e.* I speak truth, or, that which is truth, not, THE *Truth* (as our *English* Translation reads it:) ἡ ἀλήθεια, THE Truth, is commonly put for the Gospel it self, being the Grand Emphatical Truth of the World. Thus *John* 8. 32. —καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς· *And ye shall know* THE TRUTH, [*i. e.* the Gospel,] and THE TRUTH [*viz.* being known, and beleeved by you] *shall make you free.* See also *John* 17. 17. & 18. 37, &c. *In Christ,*] *i. e.* (saith *Calvin*) *secundum Christum,* according to *Christ*; meaning (I conceive) according to the mind of *Christ*, or, as *Christ* would have me speak: or, for the honor and glory of *Christ*, or for the advancement of his Work and Kingdom: or rather (as is probable from what he had said immediately before) in the presence of *Christ*. Or, ἐν Χριστῷ, *in Christ*, *i. e.* through *Christ*, (as the preposition, ἐν, very frequently importeth.) This construction of the particle, ἐν importeth, that that motion of heart or soul, out of which *Paul* professeth to speak truth, which presently he expresseth, was in a special manner, raised, or wrought in him by *Christ*. This Exposition is very probable, and

is

is the Judgment of Mr *Bucer* upon the place. Some interpret, *in Christ, per Christum,* by *Christ*; as if the Apostle's intent were to appeal unto *Christ,* the great Judg of Heaven and Earth, who searcheth the heart and reins, and knoweth perfectly what is in man, for the confirmation of what he saith; By which appeal, he makes account that he desireth, and engageth *Christ* to take vengeance on him, if he speaks untruth. According to this Exposition of the particle, ἐν, the Apostle's expression hath the nature, force, and import of an Oath. For he that swears by God, calleth him to attest and witness the truth of what is affirmed, and sworn by him. And because it is by the light of Nature it self judged an high indignity and affront put upon God, and that which will most certainly provoke him to take vengeance in the most severe manner upon him that shall do it, to be cited, or called in, or upon, to bear witness to a falshood, or lye, hence it cometh to pass, that generally, and amongst all sorts of men, *an Oath for Confirmation* (as the Apostle speaketh) *is the end of all strife*[c]: meaning, that when a person reputed sober and discreet, and so legally capable of taking an Oath, hath sworn, and called God to witness, that a matter is so, or so, as he affirmeth, no reasonable man will, or can, further question, or doubt, the truth hereof; or however, judgeth himself in no capacity of receiving any further or better satisfaction. The ground and reason of which confidence, or plenariness of satisfaction upon an Oath, is, that every man is presum'd so far to love himself, his own peace and preservation, that he will not upon any terms whatsoever, provoke God to punish or destroy him, at such a rate of provocation, which solemn calling upon him to be a witness to a lye importeth. This Exposition of the place in hand, both *Calvin*[d] and *Piscator*[e], assert

c Heb. 6. 16.

d *Quia res non insigna erat juramento, contra vero hoc conceptum jam præjudicium, suam eloqui affirmationem vix credibile esse prospiciebat, jurejurando asseverat se verum dicere.* Calv. *in loc.*

e *Affirmationem sui doloris confirmat jure jurando, &c.* Pisc. *in loc.*

assert for legitimate, without dispute: and *Musculus* bends the same way. Nor is there any thing of moment (as far as I apprehend) against it. Whether the Apostle's intent be to make *Christ* either the Author, or Avoucher, of what he is about to say, amounts much to the same in point of confirmation of truth in it.

If it be demanded, But why doth the Apostle make his Oath of asseveration rather in, or by, *Christ*, then by God: especially considering the unbeleeving *Jews*, for whose sakes principally he seems to make this high Affidavit, did not acknowledg the Divinity of *Christ*, and so were not like to give any whit the more credit to what was attested by him? I answer,

1. Though the unbeleeving *Jews* did not themselves own or acknowledg the Godhead of *Christ*, yet they knew that the Apostle *Paul* did both own and preach it with an high hand of confidence, in the world, yea and suffered deeply for preaching it. In which respect they had as much reason to beleeve what he should assert or affirm upon an appeal, by way of Oath, unto *Christ*, as if themselves had acknowledged him in his Godhead, as well as he; yea or as if he had attested the truth of what he was about to say, by God himself.

2. The reason why our Apostle maketh his assertory Oath in the Name of *Christ*, rather then *God*, is (probably) this; *viz.* because God [in essence] was at this time, and always had been, generally owned and honored as God, or for God, in the world, and by the *Jews* themselves; whereas *Christ*, especially in respect of his Godhead, was not only, as yet, a stranger in the world, but rejected and blasphemed (in a manner) by All; the number of those who did beleeve in him, as God, being inconsiderable, in comparison of those, who rejected him. Now the Apostle, according to what he saith

f *...Nec his contentus, testes advocat, primum, Christum: deinde, conscientiam suam; tertio, Spiritum Sanctum, quasi metuens ne nudis verbis, est, est, non sint credituri.* Musc. in loc.

elsewhere concerning the members of the natural body, that *upon those, which we think to be less honorable, we bestow more abundant honor, and our uncomely parts have more abundant comeliness, because our comely parts have no need*[g], chuseth rather to assert the Godhead of *Christ* by appealing unto him in his Oath of asseveration, then to avouch the Honor or Being of God, by swearing by him; because God (as we have said) was generally acknowledged in his divine Prerogative, by being called upon in Oaths for confirmation, amongst men, whereas the Godhead of *Christ* wanted as yet that honor in this kind, which was, and is, due unto it. *Christ* himself, in the days of his flesh, pleaded for, and demanded divine Honor for himself of those, whom he acknowledged as worthy homagers unto God. *Ye beleeve in God* (saith he to his Disciples) *beleeve also in me*[h]. Elsewhere he saith, that [*God*] *the Father hath committed all judgment unto the Son* [meaning, himself,] *That all men should honor the Son, even as they honor the Father*[i]. In like manner the Apostle *Paul*, joyning in design both with God the Father, and the Son, may well be conceived to take the opportunity of the case in hand, to advance the honor of *Christ* the Son, to an equality with that Divine Honor, which was every where exhibited to God the Father.

g 1 Cor 12. 23, 24

h Joh. 14 1.

i Joh. 5. 22. 23.

3. And lastly, Though it be no ways questionable but that the Apostle had very great respect to the unbeleeving *Jews* in this most solemn and sacred Protestation and Profession of his most cordial affection towards them, yet whether he had more, or greater, respects herein unto these, then unto all Beleevers in their succeeding generations respectively, whose spiritual edification and advantage he (doubtless) intended in all his Epistles, and in every part and passage of them all, is a matter

matter (I conceive) of doubtful diſputation. But becauſe the deciſion of the caſe makes little or nothing for the vindication of the ſence of the place in hand, we ſhall not ſtand to argue it.

I lye not,] That which he had in the former clauſe expreſſed in the affirmative, *I ſpeak the Truth in Chriſt,* in this he emphatically confirmeth in the negative, according to the propriety of the Hebrew tongue, wherein that which is expreſſed with much earneſtneſs in the ſpeaker, and as matter worthy ſpecial obſervation by the hearer, is wont to be delivered both negatively and affirmatively. Thus God by his Prophet *Iſaiah* ſometimes ſaid to *Hezekiah: Set thine houſe in order; for thou ſhalt dye, and not live* [k]. The Lords intent was by this tenor of his meſſage, to render it as a matter ſo much the more conſiderable by him, to whom it was ſent. So when *David* ſaith, *I ſhall not dye, but live* [l], it argueth that he was full of confidence of truth in what he ſpake. In like manner when the Evangeliſt *John* deſcribeth the purport of that anſwer, which *John* the Baptiſt gave to the *Prieſts* and *Levites* ſent from *Jeruſalem* to ask him, who he was, in theſe words, *And he confeſſed, and denyed not, but confeſſed, I am not the Chriſt* [m], his meaning is to repreſent the freedom and ingenuity of ſpirit in the Baptiſt, as very remarkable, not ſimply in refuſing, but in ſo propenſe and affectionate a refuſing to accept of the honor belonging to the *Meſsiah,* when he was (after a ſort) tempted with the offer of it. Upon the ſame account our Apoſtle being mightily affected himſelf, and deſirous to affect others proportionably, with the conſideration of what he was about to ſay, contenteth not himſelf with the affirmative avouchment thereof, though with an Oath, but adds his negative aſſertion alſo of the ſame, *I lye not.* Nor is he ſatisfied with both

[k] Iſai. 38. 1.

[l] Pſal. 118. 17.

[m] John 1. 20.

theſe, but draweth out his Soul yet further, upon the ſame ſervice; ſaying,

My Conſcience alſo bearing me witneſs in the Holy Ghoſt,] *q. d.* When I affirm, that *I ſpeak the Truth in Chriſt,* and that I ſpeak nothing but the truth, and *lye not,* I do not ſpeak out of any ſudden, flaſhy, light, paſſionate, or inconſiderate motion, upon which terms men ſometimes ſpeak great words, which have no reality, ſubſtance, or truth of matter in them: but my Conſcience is engaged in what I ſay herein, and *beareth me witneſs,* or (as the Original ſoundeth) witneſſing together with me, [that I ſpeak the real Truth] *in,* or through, *the Holy Ghoſt: i. e.* either by the information, or rather through the incitation, motion, and ſuggeſtion of the *Holy Ghoſt.* The Holy Ghoſt excited and ſtirred up *Paul*'s Conſcience, ſaying (as it were) to it, Stand by *Paul,* and witneſs with him the certainty of the Truth of what he is about to ſpeak. According to this ſence, the credit and Authority of that teſtimony of *Paul*'s Conſcience, whereof he ſpeaketh, is reſolved into the ſoveraign veracity, and is raiſed to the ſame line of authentiqueneſs with the teſtimony, of the Holy Ghoſt himſelf. When God chargeth, directeth, or encourageth a man to ſpeak ſo, or ſo, one thing or other, that which is ſpoken in this kind muſt be a truth, as well as if he himſelf had immediately ſpoken it. For it is altogether as inconſiſtent with the infinite and un-temptable veracity of God to ſay to a creature, Speak, or witneſs that, which is an untruth, as to ſpeak an untruth himſelf.

If it be demanded, How was *Paul* able (upon ſufficient ground) to ſay and affirm, that his *Conſcience* was ſtirred up, ſtrengthened, or encouraged, by the *Holy Ghoſt,* to witneſs with him what he aſſerteth? How was he able to diſcern an excitement from or by the *Holy Ghoſt*

Ghoſt in this kind, from an impulſe or ſuggeſtion from his own ſpirit? I anſwer,

1. Though it may be ſomewhat difficult, for perſons of a lower growth in Chriſtianity, who have not their ſenſes much exerciſed in diſcerning good and evil, and withall have only ſome more faint and ſoft workings of the Spirit, clearly to diſcern the motions of the Spirit of God within them, from the movings or workings of their own hearts and ſpirits; yet is the diſcovery we ſpeak of no ſuch matter of difficulty unto Chriſtians of a more raiſed ſtature and pitch, in whom the Spirit of God much delighteth, and acteth at an higher and more excellent rate. Towards the beginning of a feveriſh diſtemper in the body, it may be not ſo eaſie to determine whether the working and beating of the pulſe be from nature, or from the diſtemper: but when the diſtemper hath prevailed to any conſiderable degree, the dijudication is obvious. Men and women that have ſuffered and given up themſelves, eſpecially for ſome good ſpace of time, to be *led by the Spirit* of God, cannot lightly be ſo unacquainted with their Leader, as not to be able to know whether it be He that taketh them by the hand, or ſome other guide; eſpecially if attempting to lead them in ways contrary unto thoſe, wherein they have bin familiarly accuſtomed to be led by the Spirit. Therefore it was no great maſtery for *Paul* of all the men in the world to know whether it was the Holy Ghoſt, or his own Spirit, that put him upon that high aſſeveration, which we have heard, of truth in that ſaying, with which he was now in travel, and of which we ſhall ſee him preſently delivered.

2. The animations, motions, and encouragements of the Spirit of God in men, are in many caſes (I might ſay, in moſt) and particularly in ſuch, as that of the Apoſtle,

now under consideration, clearly enough discernable from those, which proceed from any other Principle, or Author. There is no other difficulty to distinguish between the motions of the Holy Ghost within us, and the motions of our own spirits, then there is of distinguishing between the lawfulness and expediency, and the unlawfulness or inexpediency, of an action. For whensoever any man is stirred up, or moved, to do that which is lawful, and expedient to be done, there is little question to be made, but his excitements in this kind are from the Spirit of God within him. The reason is, because (as the Apostle *James* informeth us) *every good giving, and every perfect gift, is from above, and from the Father of lights*[n]; meaning, God, who is the *Father*; *i. e.* the original Author of whatsoever resembleth *light*, that is, which is of a truly-comforting and directing import unto men: even as the Sun may be called the Father of all those rays and beams of light which issue from him on every side. Now an inward motion or incitation unto any action, which is expedient for a man to do, is of a gracious tendency unto him, and consequently must needs proceed from *the Father of lights*, and by an appropriate acting, from the Holy Ghost. Especially that motion, or incitation of mind, by which our Apostle was acted and carried on to deliver and profess, that which he was now about to utter, being (in all likelyhood) exceeding strong and over-bearing upon him, might, without much deliberation, or any narrow disquisition had upon the point, be concluded by him to be the exertion or work of the Holy Ghost in him.

[n] Jam. 1. 17.

Before we proceed to the second Verse, it is worth our labor to take up these Corollaries or Doctrines, from the words already opened, by the way.

First, That *it is not simply lawful, but in some cases expedient*

pedient and necessary, to assert and confirm by Oath the truth of what we speak. Questionless the Apostle did not take the Name of *Christ* in vain, when he interposed it to gain credence to what he had to say. *Gen.* 21. 24. *Deut.* 6. 13. *Jos.* 2. 17, 20. *Rev.* 10. 6, &c.

Secondly, That *the promotion of the eternal peace and salvation of men, is an undoubted case, wherein the interposal of an Oath, is, or may be, expedient and necessary, for the confirmation of what we speak.* The example and practise of the Apostle in the words opened, is a sufficient proof and demonstration hereof. See also *Ezra* 10. 5. *Rev.* 10. 6.

Thirdly, The passage in hand compared with the general purport of the other writings of this Apostle, wherein he very seldom interposeth with the sacred Authority of an Oath for the confirmation of any thing, which he asserteth, although all that he writeth, is written by him in order to the promotion of the Salvation of men, the Corollary from hence is, That *the use of an Oath, even in matters relating to the Salvation of the Souls of men, is expedient only in some cases, and these of rare occurrence.* This is sufficiently evident from hence, *viz.* that there are so few Oaths found in the Scriptures upon such an account.

Fourthly, That *one special case, wherein the interposal of an Oath in order to the Salvation of men, is expedient, or necessary, is, when that which is affirmed in this kind, is,* 1. *Of very material and signal consequence in the belief of it to further this Salvation.* 2. *When otherwise, and without the advantage of an Oath, there is little, or no likelyhood that it will be beleeved, by those, the furtherance of whose Salvation is desired thereby.* Both these considerations are manifest in the case before us. For, that which the Apostle here confirmeth by Oath, is (as appeareth by the

the two next Verses) not only the reality and truth, but the most signal and transcendent height and degree of his affection to the *Jews*, whose Salvation he principally seeketh by the great Asseveration here made by him. Now the belief of this (I mean, of his most cordial and soveraign affection towards the *Jews*) 1. Was of very high concernment unto them to qualifie and dispose them to a willingness and readiness of mind, patiently to hear and bear the Doctrine, which he was about to deliver unto them, and consequently to promote the great Interest of their Salvation: And, 2. It was a thing not likely to be wrought in them, nor to take their hearts, unless it were by the mediation of an Oath. *Heb.*6.13, 17. *Rev.*10.6.

Fifthly, That *a perswasion or belief in those, to whom the Gospel is preached, that he who preacheth it, is so far from being an enemy unto them, that he loves them, and that most fervently, is a matter highly conducing to the saving of their Souls.* Were not this so, our Apostle (doubtless) would never have engaged or appealed unto, 1. The sacred Name of *Christ*, 2. His Conscience, 3. The *Holy Ghost*, to create a belief in the *Jews* that his love was unparallably great towards them. *Rom.* 1.9, 10, 11. 2 *Cor.*7.3. & 11.11. *Phil.*1.8.

Sixthly, That *such, whether persons, or things, which are in themselves worthy, and the knowledg of them much conducing to the peace and comfort of men, but withall are (at present) less known in and to the world, ought upon all occasions to be asserted and manifested by us, though it be with the silence of others; as well persons, as things, as great and worthy, as they, in case these be better, and more generally known by men.* We assigned this for the reason why the Apostle rather expresseth himself thus, *I say the Truth in Christ*; then, I say the Truth in God, because *Christ* is eminently

eminently worthy and excellent, and the knowledg of him of high concernment unto the world, and yet was, especially in *Paul*'s days, less known, or beleeved in, in the world, then God. 1 *Cor.* 15. 51. *Rom.* 11. 25. 1 *Cor.* 12. 1.

Seventhly (and lastly) That *persons professing Christianity, especially Ministers of the Gospel, ought at all times, and in the constant tenor of their lives and ways, to shew such tender, high, and sacred respects unto the Name of Christ, and to the Spirit of God within them, yea and so far to provide for the honor and repute of the goodness of their own Consciences, that an appeal unto these for the confirmation of what they shall at any time say or affirm, may be authentique, and of authority sufficient in the minds and consciences of men, to gain credit and belief to what they shall affirm upon such terms.* If *Paul* had ordinarily vilified or trampled under foot the Name of *Christ*, or polluted his Conscience, by unrighteous, unjust, unclean, or unworthy actions, his attestation either of the one or the other had been of little value for the confirmation, or credit (in point of truth) of what he affirmeth upon such his attestation. *Philip.* 1. 18, 20. compared with *Acts* 24. 16.

That I have great heavineſs, and continual sorrow in my heart.] That which the Apostle desired to procure credence and belief unto, by all that solemnity of attestation and appeal, which he had expressed (vers. 1.) was, that he had λύπην μεγάλην, καὶ ἀδιάλειπτον ὀδύνην ἐν τῇ καρδίᾳ αὐτῶν, *great heavineſs* [or sorrow, as the word is commonly translated] and perpetual torment, or pain, like to that of a woman in travel, (for so the word ὀδύνη properly signifieth) which never left him. Some refer, λύπη, here translated, *sorrow*, to the mind, making it to be an inward impression of sadness: and ὀδύνη, *heavineſs*, to

the body, supposing it properly to signifie, sharpness of pain herein. Some define ὀδύνη, to be, λύπη ὀδυνηρὰ, *i. e.* a laborious or painful kind of sorrow. But this different notion of the words, λύπη, and ὀδύνη, hath no place here: because the Apostle plainly professeth, that he had ὀδύνην ἐν καρδίᾳ αὐτῶν, *in his heart.* Only it is probable (or rather somewhat more) that by ὀδύνη (put in the latter place) he understandeth some such impression, which was more affecting and afflicting to his heart and soul, then that which he had signified by the former word, λύπη. Ἀδιάλειπτος, doth not signifie *contiuual,* or perpetual, in the strictness of their significations, as *viz.* that which is as well without any intermission, as which hath not absolutely and totally ceased to be: but *continual* in such a sence, which importeth a frequent recurrency of a thing upon all occasions, and without any considerable, or long, intermission. In such a sence as this the Apostle useth the adverb, where he exhorteth the *Thessa-*
o 1 Thes. 5 17. *lonians* to *pray* ἀδιαλείπτως, *continually*[o], *i. e.* upon all occasions, and so as not to intermit the duty long together at any time. So when he giveth thanks unto God that he had ἀδιάλειπτον μνείαν, the mention, or *a remembrance without ceasing* (as we have it translated) *of Timothy in his*
p 2 Tim. 1. 3. *prayers night and day*[p], his meaning is not, as if he never ceased, or gave over naming *Timothy,* whilest he was in praying, but that upon all occasions he remembered him in his prayers early and late, and never forbore the mention of him long together. See also *Rom.* 1. 9. 1 *Thess.* 1. 3. and Cap. 2. 13. According to this sence and interpretation of the word, it is easie to reconcile that assertion of the Apostle concerning himself, where
q 2 Cor. 6. 10. he saith, that he was *always Rejoycing*[q], with the place in hand, where he saith in effect, that he was *always sorrowing,* or in heaviness. He may be said to be *always re-*

joycing

joycing, who ever and anon, and without any long intermission, maketh his recourse in mind and spirit to such objects, whether persons, or things, the contemplation whereof worketh effectually upon his passion of joy, and causeth it to abound; as on the contrary he may be said to be in continual *heavineſs*, or to be always sorrowing, who from time to time, without any long intervals of respiration, feedeth upon the thoughts and consideration of such things, which remembered and considered, awaken the natural πάθος or affection of sorrow within him, and cause this to fill the Soul with bitterness. Now a man may have occasions of both kinds with a frequent interchange, (I mean, both of recalling and ruminating matters of a joyful, and matters of a sorrowful import) and may engage or apply himself accordingly; and consequently, be (in the sence declared) both always sorrowing, and always rejoycing. Only this is to be considered about the case in hand, that though a man hath matters of both the kinds specified relating to him, yet unless they be conceived and apprehended by him as signally and very-considerably such for degree, in either kind respectively, it can hardly be said of him with truth, that he is always sorrowing, and always rejoycing. For example, if a man apprehends that he hath very great matter, or occasion of sorrowing, but only some faint, or less considerable matter of rejoycing, he will be *always sorrowing*, but not *always rejoycing*. So on the other hand, when a man conceives that he hath many serious and weighty grounds of rejoycing, but none much considerable, for sorrowing, he is in a posture of rejoycing continually, but not of sorrowing upon any such terms. For when a man apprehends that he hath any very material and substantial ground of rejoycing, he is so much the more propense and apt to take all oc-

casions, even those that are but slender, light, and very remote, for the reminding of himself of such a ground; and consequently must needs very frequently actuate his joy by means hereof. There is the same consideration of him, who conceives that he hath a semblable ground or cause of sorrowing: a very small matter, a circumstance of the farthest relation thereunto, will be sufficient to bring to his remembrance the occasion of his sorrowing; and so it cannot lightly be, but that he must *sorrow continually* (in the sence formerly specified.) Whereas if a mans occasions either of sorrowing, or of rejoycing, be but faint and ordinary, and no otherwise apprehended by him, he will not readily take any impression from such things coming in his way, which are in themselves apt enough to remember him of such occasions, unless they be very pregnant indeed, and effectual for such a purpose: and consequently such a man will neither *sorrow*, nor yet *rejoyce, continually*: these affections will be seldom raised, or engaged within him, to any considerable degree. But if a man be known to have some high and excellent ground, or cause, of *rejoycing*, and withall to be understanding and apprehensive enough of the excellency of it in this kind, and yet shall be found, or known to be, in continual sorrow or heavines also, such cause of rejoycing notwithstanding; it is an unquestionable sign, that the cause of this his *sorrowing* is apprehended by him to be exceeding great, and of a very sad resentment with him: otherwise the cause of his rejoycing, being great and richly affecting, would leave him little of his heart or of himself to mind the occasion of his sorrowing, this being but little comparatively. Now this was the Apostle's case before us. He had as many, and as weighty grounds of rejoycing as any person under Heaven: he had as full, as perfect

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a knowledg of his blessed Interest in God, of his Justification, Adoption, Glorification in due time, as he was capable of: he was possest of as many spiritual and heavenly priviledges, as a man yet inhabiting flesh and blood could be. Yet all this notwithstanding, he most solemnly (as we have heard) and with a sacred Asseveration protesteth, that he *had great sorrow, and continual heavinesse in his heart.* Therefore how great must he needs apprehend the cause of this his sorrow and heavinesse to be? As for those words

In my heart.] They import the deepest intimousnes and cordialnes of that sorrow and heavinesse which he professeth. The Scripture frequently expresseth the reality, throughnes, and deep affectingnes of any inward impression, by mentioning the heart as the seat or place of residence thereof. *Joh.* 16.22. *Act.* 2.26,37. *Rom.* 10.1,&c.

But it may be here demanded, To what purpose the Apostle should make so serious and solemn a profession of the *greatnes of his sorrow, and the continual heavinesse of his heart,* without declaring the ground, or cause of it? Or of what concernment was it to render the Doctrine, which he was about to deliver, any whit the more passable, either with the *Jews*, or any other men, to understand that he was a man of so much *sorrow, and heavinesse?* I answer.

1. True it is, his *sorrow and heavinesse*, had they been greater (if greater they could have been) and more importunely pressing him, then they were, considered simply as such, or as the grounds of them might have been, would have been of little or no value to commend his Doctrine, either to one sort of men, or other. For, 1. *Worldly sorrow* (as himself elsewhere informeth) *worketh death*: and the greater it is, it *worketh* the faster, 2 Cor. 7. 10.

and bringeth *death* [*i.e.* both temporal, and eternal, as is evident by the anti-thesis] so much the more speedily upon men. Now that which is a proper and direct cause, or means, of any mans own ruine and destruction, cannot reasonably give credit unto any thing he shall say or teach. And, 2. For *godly sorrow* it self, if it be conceived upon the account of a mans own sins, and in order to his own Repentance and Salvation only, though it may, the greater it is, render the words of a man so much the more weighty and considerable in some respects, yet it little conduceth to the mollifying or qualifying of such words, or Doctrines, which are like to prove of an hard interpretation, and difficult reception with those, for whose sakes chiefly they are uttered. But,

2. When *sorrow and heaviness* fill a mans heart, for their sakes, to whom he speaketh, as either through a fear, or foresight, of some great evil or misery that is like to come upon them, the making known of such affections of his towards them, must needs be proper, and of a very promising import, to conciliate a benevolous affection in these persons towards the things that are spoken, though otherwise they be of a very sad and distastful consequence unto them. Now though our Apostle doth not expressly name, or mention, the particular ground, or cause, of that great sorrow and heaviness of heart, which here he so solemnly professeth (as we have heard,) yet he plainly enough insinuates it in the words immediately following; from whence he leaveth it to be inferred and concluded by themselves; like a prudent Orator, who declines as much as may be, without detriment and disadvantage to the cause he hath in hand, the particular and express mention of what he conceives to be offensive, or less pleasing to his Auditory.

From

From this second Verse, these three things are observable:

1. That *a Stoical apathy, or indolency of heart, is so far from being a vertue, or just matter of commendation unto any man, that the deepest sorrow and heavinesse of Soul, that is lightly incident to the nature of man, in some cases, and as occasion may be, well becomes persons of the greatest wisdom, gravity, and worth in every kind.* For (doubtlesse) the Apostle *Paul* was inferior to no man on the Earth, either in wisdom, or in any other endowment worthy praise or honor in men: nor hath any man (I presume) since the days of the writing of this Epistle, stood forth to accuse, censure, or condemn him, for the greatness of that sorrow, or continuedness of that heavinesse upon his heart, which here he avoucheth with so high an hand of asseveration, as we have seen lifted up by him. *Rom.* 12.15. 2 *King.* 8.11. & 20.3. & 22.19. *Luke* 19.41. &c.

2. That *greatness of sorrow, and heavinesse of heart continued for the miseries, and sad condition of men, whether imminent, or incumbent, is an undoubted Argument and sign of great love born towards them.* The Apostle presumes that his Brethren the *Jews* would interpret his sorrow and heavinesse for them, as unquestionable arguments of his unfeigned love and affection towards them: otherwise he would not, especially in so serious, solemn, and sacred a manner (as we heard from the preceding Verse) have professed them. For it is not imaginable upon what other account, or for what other end, he should make so high a profession, so deep a protestation of such passionate impressions in himself. *Job.* 11.35,36. 1 *Sam.* 19.6. 2 *Cor.* 2.4. *Isai.* 66.10.

3. (And lastly) That *when the occasion, or cause, of any sorrow, or sadness lying upon a man, is of any grievous or horrid resentment unto those, to whom, or for whose sakes,*

we

we ſpeak, it is prudential, as much as may be, to forbear the direct mention or naming of it, and to intimate, rather then expreſs, it. The Apoſtle plainly, and with great aſſeveration, profeſſeth his *great ſorrow*, and *continual heavineſs:* but expreſſeth not in terms of any ſuch plainneſs, the cauſe of them, which was, the rejection of his Kinſmen the *Jews* by God for their obſtinacy in unbelief: but leaveth it to be collected by themſelves from what he expreſſeth to another account in the words immediately following. The reaſon whereof was (doubtleſs) this; that he might not trouble or grieve the minds of the *Jews*, above what he judged neceſſary for their ſpiritual accommodation. 2 *Sam.* 12. 18, 19. *Joh.* 11. 11. 1 *Theſſ.* 4. 13.

Verſ. 3. [*For I could wiſh that my ſelf were accurſed from Chriſt for my Brethren my Kinſmen according to the fleſh; who are Iſraelites, &c.*] In theſe words, as the cauſal particle, *for*, importeth, he rendereth an account both of the reality and truth of thoſe deep impreſſions of ſorrow and heavineſs, which he had expreſſed, and ſo ſolemnly aſſerted in the two preceding Verſes (as we heard,) as alſo of the perſons, over whom, or for whoſe ſakes he travelled with ſuch ſorrow and heavineſs. Theſe (to touch the latter of theſe particulars, in the firſt place) he plainly declareth to be the *Jews*, whom, the better to gain credence from them to that high and mighty Aſſertion, which he makes in the words in hand, he calls, his *Brethren, His kinſmen according to the fleſh, Iſraelites*, enumerating ſeveral other moſt honorable Prerogatives appropriate to them (of which we ſhall hear more particularly anon) whereby they ſtood as a people ſignally recommended by God unto the world, for a Nation or people highly beloved of him. By this mentioning, partly of his near relation unto them in the fleſh, as being

deſcended

descended from the same royal Progenitors, *Abraham, Isaac, and Jacob,* with them, partly of those many sacred Priviledges, by the collation whereof upon them they were sealed by God for a people greatly beloved of him, he seems desirous to insinuate, that the greatness of that affection, which he professeth towards them (of which presently) is the more rational, and so may the more easily be beleeved by them. The nearer a person, one, or more, are unto us by blood, and withall the more we apprehend, or know them to be respected by God, it is so much the more likely that we should be willing to suffer much for their sakes in a case of great exigency, and for the procuring of their peace.

Concerning the other (the former of the two particulars mentioned) the Apostle here professing, to how deep a degree he could wish, or be willing, to suffer for the *Jews* sake, to redeem them from that most heavy Judgment and Curse, which he evidently saw would shortly come upon them, confirms the reality and truth of that sorrow and heavinesse, which he had professed, and this according to the extent of that great degree and measure, wherein he professed likewise that they lay upon him. For he that findeth himself willing, or content, to suffer very deeply, and to extremity, to purchase for others an exemption or immunity from suffering, cannot but be filled with sorrow and heavinesse for them; yea and this to a fuller measure, and further degree, then his own suffering the things, which he wisheth to suffer for them, would occasion in him, in case he knew certainly that he should indeed suffer them.

But great is the division of thoughts amongst Interpreters, concerning the Apostle's wish in this place, as in respect of some other circumstances relating to it, so more especially in respect of the subject matter of it. It

would rather (I conceive) be matter of wearineſs, then ſatisfaction, unto the Reader, to ſurvey all that variety of notions and conceits, which might be preſented unto him from the writings of Expoſitors upon the place. I ſhall therefore mention only two or three of them, which I judg to be more worthy conſideration, and of ſome conſiſtency with the Truth, declaring and accounting for mine own ſence in the cloſe.

1. (To paſs by the Opinion of thoſe, as altogether improbable, who conceive, that *Paul* here avoucheth that vehemency of affection, which he bare to the *Jews*, and their Religion, when he ſo furiouſly perſecuted the Goſpel, and the Profeſſors of it, by means whereof he wiſhed to be accurſed, or ſeparated, from *Chriſt*; as alſo theirs, who underſtand the place, as if the Apoſtle did here profeſs, or rather indeed, confeſs, that ſince his Converſion unto *Chriſt*, *viz.* whileſt he was not yet ſo well principled or inſtructed in matters of *Chriſtian* Religion, he did through an inordinate heat and vehemency of affection, wiſh to be excluded himſelf from that Salvation which cometh by *Chriſt*, upon condition that his Brethren the *Jews* might be ſaved; I ſay, to paſs by theſe, and ſome other, as ill-digeſted Interpretations, as theſe) Some conceive, that the Apoſtle doth not here expreſs, or avouch, any conſtant, ſetled, or habituated affection, wiſh, or deſire in him, but only ſuch, which was tranſient, ariſing from an intenſe contemplation of that moſt deplorable eſtate and condition of being rejected by God, which he ſaw coming apace like an armed man upon the whole Nation (in a manner) of his Kinſmen, the *Jews*, and continuing only whileſt he was taken up in his mind and ſpirit with the ſaid contemplation. This Interpretation ſuppoſeth (at leaſt the Authors of it ſuppoſe) that the ſubject matter of the Apoſtle's

wiſh

wish, was an absolute, utter, and eternal separation from *Christ*, and all that blessedness, which accrueth unto Beleevers, through him. To prove the transientness of the Apostle's affection, out of which he conceiveth the wish here expressed, they insist upon the word, ηυχόμην, a verb of the preterimperfect tense, which (say they) signifieth, not that he did now, when or whilest he wrote the passage in hand, wish, but that he *had wished*, and was wont to wish, (*viz.* when, and as oft as, he intensly thought upon the sad condition, wherein they were now ready to plunge themselves through the obstinacy of their unbelief. Not but that he did as seriously also, as deeply, as affectionately wish and desire on the other hand, the glory of God, even in the destruction of this people, upon the supposition of their remaining obdurate in unbelief; *viz.* when, and as oft as he seriously considered, that the glory of God could not otherwise be salved, or provided for, in such a case; and considered withall, the soveraign necessity that the glory of God be sufficiently provided for in every case whatsoever. This alternation and interchangeableness of contrary affections, as likewise of suitable expressions, and that with reality, yea and great intensness in both, upon the contemplation or serious minding of different objects, yea of one and the same object (materially taken) in different considerations or respects, is not only possible, but in many cases matter of duty unto men, and accordingly enjoyned by God in the Scriptures. *Rejoyce with them that rejoyce* (saith our Apostle to the *Romans*) *and weep with them that weep*[s]. *Wherein ye* GREATLY REJOYCE (saith *Peter* unto others) *though* NOVV *for a season (if need be) ye are in heavineſs, through manifold temptations*[t]. The altering and change of *Paul*'s condition by death, was unto him in one consideration, matter of desire; in another, of the

[s] Rom. 12. 15.

[t] 1 Pet. 1. 6.

[u] Phil. 1. 23, 24 contrary [u]. The sharp Epistle, which he wrote to the Church at *Corinth*, in one respect made him sad, or sorrowful, *viz.* as it occasioned their sorrow: but in another, *viz.* as it occasioned their repentance of that sin [x] 2 Cor. 7, 8, 9 which lay upon them, it was matter of joy to him [x]. So that the Authors of the Interpretation now in hand, suppose nothing contrary to the Truth, in saying that *Paul* might be so intolerably afflicted in Soul for the destruction of the *Jews*, as his wish for their preservation here importeth, *viz.* whilest he looked upon it meerly as the lamentable condition of a people in many respects most dear to him; and yet might be well enough satisfied with it, when he considered it as the only means for the vindication of the glory of God, in case of their wilful obduration in unbelief.

That the object, or subject matter of *Paul*'s wish in this place, expressed, by his being ἀνάθεμα ἀπὸ τοῦ Χριστοῦ, *accursed from Christ*, was his eternal separation from *Christ*, they prove, 1. From the signification of the word, ἀνάθεμα, especially as it is used elsewhere by this Apostle, as *viz.* 1 *Cor.* 16. 22. where they say it clearly signifies, perpetually, or everlastingly accursed. But this is not so clear as is pretended. 2. From the proportion, which (they say) ought in reason to be conceived between that estate of misery, whereinto the *Jews* were in imminent danger of falling, and that estate, whereunto *Paul* professeth himself willing to expose himself for their Redemption, or Preservation. Now the misery which the Apostle apprehended ready to come upon the *Jews* for their obstinacy in Unbelief, was not any temporal affliction or misery, nor a temporal or corporal death, but death eternal: therefore, upon the aforesaid Supposition, *Paul* must be supposed to wish himself eternally accursed from *Christ*, to exempt them from suffring the same or like condition.

But

But neither is this Reason much convincing.

Whereas this Interpretation is by some charged with this inconvenience, *viz.* that it maketh *Paul*'s wish sinful, or unlawful; in as much as it is repugnant to the love of God, or of *Christ*, in any man, to wish himself eternally separated from him, upon any terms, or for any creatures sakes whatsoever; to this the Friends of it answer, That what proceedeth from love, at least from such love which God requireth in men, cannot be contrary to the love of God, and so is not sinful upon that account. Now that affection of love in the Apostle, whereof his wish before us is the natural fruit or product, is a love to the Souls and Salvation of the *Jews*: which kind of affection is of all others an affection pleasing unto God. Besides, to wish or desire a separation from God or Christ out of any hatred, disrespect, or neglect of him, is indeed sinful, and repugnant to that love of God and *Christ*, which of duty ought to be found in every man. But the Apostle's wish of being separated from *Christ*, was so far from being the fruit of any hatred or neglect of *Christ* in him, that it proceeded rather from a vehement ardency of love towards him; the Apostle wishing unto himself the greatest evil and misery that he was capable of enduring (for such was his eternal separation from *Christ*, and so apprehended by him) that, or upon condition that, *Christ* might reap that abundant glory, which would accrue to him by the Salvation of such great numbers of men, as the *Jewish* Nation amounted unto.

This Exposition, as it hath been opened, is (for substance) delivered by Mr *Bucer* upon the place: and *Calvin* seems to concur with it. Nor doth it want a fair face of probability: only the Reasons, which it insisteth upon, to prove the matter of *Paul*'s wish to have been his

eternal separation from *Christ*, are not (as hath been already touch'd) effectually concluding. For, 1. It may be doubted, whether the word ἀνάθεμα, signifieth (1 *Cor.* 16.22.) a person eternally accursed; yea *Calvin* himself questioneth it (upon the place) and seemeth to incline the contrary way[y]. 2. If this signification of the word in the place mentioned could be evinced, yet if it appears to have another signification elsewhere in Scripture, especially in the writings of the same Apostle, and this fairly consistent with the place in hand, that eviction little availeth the said Interpretation. Now *Calvin* himself expressly affirmeth (that which otherwise is manifest enough) that the word ἀνάθεμα, used twice together by our Apostle, *Gal.* 1.8,9. doth not here signifie, *Reprobate, or damned by God, but that which is to be abhorred, or abominated of us*[z]. 3. Neither is it necessary to suppose any such proportion, as that intimated, between the condition, whereunto the *Jews* were exposed through their wilful blindness and unbelief, and that, which the Apostle wisheth that he might undergo for their deliverance from it. Yea in case it were granted, that the Apostle professeth himself willing to be eternally accursed from *Christ*, yet would not this evince any proportion between the ransom proffered, and the Redemption or Deliverance, for the procuring whereof it is proffered by him. For what proportion is there between the eternal punishment, or sufferings of many thousands, or millions of men, and the like punishment or sufferings of one man only, being a man but of the same line and level with them? And besides, manifest it is, that the reason and ground of the Apostle's wish (in the place in hand) was not at all to signifie, that he was willing, or content, to give any thing of a valuable consideration, or any thing proportionable, for the Redemption of his Brethren

y *Incertum est autem optetne illius exitium coram Deo, an exosus fidelibus imo execrabiles esse velit. ... Ego simpliciter expono, ac si dictum esset, Pereant, & exscindantur &c.*

z *Quemadmodum ad Gal.* 1.8. *Evangelii corruptorem pronuncians anathema, non significat reprobatum aut damnatum (a Deo, sed nobis abhominandum (se admonet.* Calv. *in* 1 Cor. 16.22.

Brethren from that heavy doom, which he saw hanging over their heads; but only to express the reality, and truth, or at most the heights and depths, the great ardency of his affection towards them. Now (as our Saviour himself informeth us) *greater love then this hath no man* [*i. e.* a more satisfactory or convincing argument or expression, either of the reality and truth, or of the excellency of degree, of this affection, can no man exhibit, or give] *that a man lay down his life for his Friends*[a]. So that *Paul* needed to go no further, no deeper (indeed could not regularly, or lawfully, go either further, or deeper) to express, either the truth, or greatness of his love to his Brethren the *Jews*, then to possess them fully and throughly with this, that he was desirous and ready to lay down his life for them, and this upon terms of the greatest ignominy and shame, in case it were possible to make an attonement with God for them hereby. The Apostle *John* declaring from God the highest engagement of love, wherein any man stands bound even to his *Christian* Brethren themselves, and this upon the account of the highest engagement from God, and *Christ*, expresseth it in these words: *Hereby perceive we the love of God, because he layd down his life for us: and we* [*i. e.* therefore we; the connexive particle, καὶ, *and*, is frequently illative[b]] *ought to lay down our lives for the Brethren*[c]. Nor is there any other precept or charge from God to be found in all the Scripture, wherein he requireth any greater expression, or fruit, of love in any man, either to himself, or to men, of what relation or capacity soever, then to lay down their lives, or dye, for either. Therefore if it shall be supposed that *Paul* was willing, yea desirous, not only to lay down his life, but his Soul also, for his Brethren the *Jews*, to suffer the loss of the love and presence of God for ever, together with the vengeance

[a] Joh. 15 13.

[b] *Vid. Cameron Myroth. p. 360*

[c] 1 Joh. 3. 16.

vengeance of eternal fire, he must be supposed, 1. To have expressed and shewed greater love to a small parcel of men (comparatively) then the Lord *Christ* himself shewed to the whole World: for *John* (as we heard) represents the love of *Christ* to men as discernable in the greatest height and excellency of it, in none other glass, then this, that *he layd down his life for them.* 2. That He supererogated, and this in a very high degree; in as much as the Commandment or Law of God requireth no *Greater love*, or fruit of love, from any man, then that *he layeth down his life for the Brethren.* Now for a man to devote himself to everlasting burnings, and this not for his Brethren in the Faith, but in the flesh only, and these desperately set and bent in wrath, rage, and malice against him, (as the unbeleeving *Jews* generally were against *Paul*) argues a far greater and higher degree of love (if yet it be love, and not rather some phrenetical distemper) then the sacrificing of a mans natural life upon the service of his *Christian* Brethren. For (besides all this) it seems repugnant unto, and inconsistent with, the Order and Law of Love and Charity, that a man should part, or be willing to part with his God, or with his *summum bonum*, his soveraign Good, and that irrecoverably and for ever, and further to expose himself to the greatest extremity of all endless and remedileſs torments and misery, upon any account, or for any mans, or mens, sake whatsoever. The Law of Love, is (doubtless) like the rest of the Commandments of God: and these the Apostle informeth us to be *holy, and just, and good*[d]. *Good*, i. e. (as *Bucer* well expoundeth it) *profitable and commodious*[e]; parallelling herewith that of our Saviour concerning his Doctrine, where he saith, *My yoke is good* (for so he translates the original χρηστὸς, which properly signifieth, useful, or profitable) *and my burthen light.*

d Rom. 7. 12.

e *Quod justum & bonum præterea præceptum præcedat, exprimere voluit summam quæ in lege est æquitatem, utilitatem, & commoditatem. Illud quod & Servator de sua Doctrina dixit: Jugum meum bonum est, et onus meum leve.*

light [f]. Consonant whereunto is that also of *David*, when speaking of the *judgements*, or statutes, of God, he saith, *in keeping of them there is great reward* [g]. Assuredly if this were the Law or Commandment of God, that a man should sacrifice his sovereign and chief good, his hope and portion in God, and *Christ*, devoting himself to endless and easeless torments, upon the service of any man, or numbers of men whatsoever, it is unpossible to conceive how the observing of this command should be either useful, or profitable unto him. And if the action it self, or doing of the thing, be simply, absolutely, and in every respect inconsistent with the benefit, peace and comfort of him that shall do it, and consequently repugnant to the Law and Commandment of God; it follows by clear consequence, that for a man to wish, or to be desirous or willing to do it, must needs be repugnant to the Law of God also. For what is not lawful for me to do, is not lawful for me to wish, or to be desirous to do. Therefore *Pauls* wish of being ἀνάθεμα ἀπὸ χριστοῦ, *accursed from Christ*, was not a wish or desire of being utterly, absolutely, and eternally separated from him.

[f] Mat. 11. 30.

[g] Psal. 19. 11.

Nor (indeed) is such a wish incident to the nature of man, especially where the import and consequence of the thing wished is fully understood and beleeved, in neither of which can we reasonably suppose our Apostle to have been defective. The reason is, because nothing is *volibile*, competent to become matter of wish, or desire, to a man, or other reasonable creature, but what hath in one consideration or other, either the nature and substance, or at least the appearance of good, in it. Now there are but three several kinds of good (in the general)

Utile, jucundum, majusq; ambobus honestum,

that which is profitable, that which is pleasant, and that

which is honest, which surpasseth in goodnesse both the other. Yea the three may very well be contracted unto two: for that which is honest, must needs be profitable, and what is truly profitable, must needs be honest. And the Heathen Orator levies a sore complaint against those, who by a contra-distinction separated that which is *honest*, from that which is *profitable*. Now certain it is, that an eternal separation from *Christ*, hath neither substance, nor shew in it, either of any thing profitable, much lesse of any thing pleasant unto any man: nor indeed of any thing *honest*, as that which is *honest* is, or may be, distinguished from that which is *profitable*. Therefore (questionlesse) such a separation from *Christ*, as that now argued against, was not the Apostles wish in the Scripture in hand.

If it be here demanded, But why might not *Paul* look upon it, as honest, yea and in some respect profitable, to be eternally separated from *Christ*, supposing that he should purchase or procure the salvation of a whole nation thereby, and this so dearly beloved of him, as the Jews were? To this I answer,

1. That cannot be good or honest, which rendreth a man uncapable of reward from God for it. *Knowing* (saith the Apostle *Eph.* 6. 8.) *that whatsoever good thing any man doth, the same shall he receive of the Lord*, [meaning in a reward, or consideration of good answerable according to the Law of divine bounty, thereunto.] Now an eternal separation from Christ, rendreth a person utterly uncapable of all reward, or munificent consideration from God, because it imports such a condition, with which nothing that is good or comfortable to a creature is consistent.

2. That which is honest, is desirable simply, absolutely, in, and for it self: But no separation from Christ is upon

upon such terms desirable; least of all, an eternal separation from him. That which is penal or afflicting, as the cause of suffering it may be, may be honourable. But honesty imports properly the comlines or worthines of a moral action.

3. (And lastly) That cannot be profitable to a man, which excludes all comfort, peace, and ease, and includes nothing but shame, torment and sorrow. Therefore (doubtless) an eternal separation from *Christ*, can be profitable for no man.

Upon a resentment (I suppose) of that, or some such irrationality in the Interpretation mentioned, as that, now presented, some understand the Apostles wish conditionally, as if his meaning in the words in hand were this: *I could wish, viz.* if it were lawful, and that which could be done, to become *accursed from Christ*. This Interpretation though it doth not suppose an eternal separation from *Christ*, to be the matter of the Apostles actual wish, at one time or other, or upon one consideration or other, (wherein it differs from the former) yet it rendreth it as a thing wishable, or which the Apostle could, and would wish, in case the two impediments specified, which render it *de facto* un-wishable, were, or could be, removed out of the way. But neither is this Interpretation so satisfying, although it hath many grave and learned Friends standing by it. First, because here is no mention, no not the least intimation of either of those conditions, or of any other like to them, which the said Interpretation inserteth: Whereas the Apostle, when he mentioneth such conditional wishing, or acts of willing, is wont to expresse the conditions. *I bear you record* (saith he, to the *Galathians*) *that* IF IT HAD BEEN POSSIBLE, *you would have plucked out your own eyes, and have given them to*

b Gal. 4. 15. *me* [b]; meaning, either that if it had been lawful or orderly thus to have mangled or defaced their bodies for any mans sake; sometimes *possible*, is used for that which is lawful; *Id possumus, quod jure possumus*: or *if it had been possible, viz.* for them to have gratified him, or done him any considerable good, by such a mis-figuring of themselves. 2. The Word wherein the Apostle expresseth his wish, is a verb of the Indicative mood, ηὐχόμην, I did wish, [*i.* by an *enallage* of one tense for another, frequent in Scripture, I do wish] not a verb of the Potential mood, εὐχοίμην, I could or would wish. Therefore it seeems his wish, whatsoever it was, was actually conceived, and in present being within him. And probably the reason why he expresseth it rather in a Verb of the Preterimperfect tense, then of the Present, may be to insinuate, that this wish was not to serve his present occasion, or through the present heat, or high straining of his spirit, to speak some great thing unto them, now first conceived in him, but had been the sober, setled, and standing wish of his soul, for some space of time before. 3. (And lastly) It is of very dangerous consequence, in the Interpretation of Scripture, to insert, or understand a condition, where a thing is absolutely, or positively affirmed, when there is a sence, every way agreeable to the words, to the scope of the place, import of the matter in hand, and to the course and current of the Scripture elsewhere, (which we shall shew presently to be the case in the place in hand) especially when such an insertion, or condition, is not justifiable by any other Text of Scripture; as I beleeve there is none that will justifie the inserting of the conditions specified in the clause before us.

Thirdly, some limit the Apostles expression of being an ἀνάθεμα, or *accursed from Christ*, precisely to that which the

the Schoolmen term *pœna damni*, the punishment of loss; and do not include in it, either any thing sinful, or any thing that is matter of any positive or sensible sufferings. According to this notion, the matter or substance of *Pauls* wish (in this place) on the behalf of his Brethren the Jews, and for their salvation, is onely a deprivation or losse of all that positive blessednesse, all those great and high injoyments, which according to the tenour of the promise of God made unto those, that should beleeve in his Son *Jesus Christ*, and serve him with that zeal and faithfulness that he had done, he certainly expected from him. That most ardent affection of love, which he bare towards these his Brethren, and that most transcendent desire of their eternal safety and peace, which reigned in his soul, according to the interpretation last mentioned, wrought at so high and strange a rate within him, that they made him well contented, yea put him into a capacity of really wishing and desiring, that they might be procured, though it were with the most invaluable damage and loss that he could possibly sustain, even the loss of that crown of glory, that immortall Kingdom which he was shortly to receive from the hand of his great Lord and Master, *Christ*. This Interpretation of the Apostles wish, I could willingly subscribe unto, were there not these three things in the way, advising me rather to a demur. 1. Such a strain or degree of love in any man, which maketh him not onely willing, but wishing, to part with his portion in Christ, eternal blessednes and glory, for the accommodation and benefit of other men, is greater love then God requireth of any man upon such an account. This we lately shewed, arguing against the first of three Interpretations mentioned. 2. God requires no greater love of any man, then the laying down of

his life, and this, not for the enemies of God and Christ, or his own, but for *the Brethren*; *i. e.* Beleevers, brethren in *Christ*, or at least chiefly for these. *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives* For The Brethren[i]. I do not remember any command of God imposed upon the Saints to lay down their lives for wicked, obstinate, and obdurate men; much less to part with their eternal inheritance in the Heavens, for their sakes. Therefore if *Paul* bare any such affection of love towards the Jews, who were indeed his *Brethren* (as he calls them) *and Kinsmen according to the flesh*, but otherwise most inveterate enemies unto him, and to the Gospel also, which made him ready and willing, and (which is somewhat more) wishing to sacrifice his everlasting inheritance upon their service, this love must needs be a love of super-erogation, a love of a far higher strain, then God by any Law or precept of his requireth of any of his Saints. And in case this love were in *Paul*, and withall, were a commendable or praiseworthy affection, (as they I presume, suppose it to have been, who ascribe it unto him) then must the Law of God be adjudged imperfect, as not requiring of men actions or deportmens of greatest perfection. 3. (And lastly) to me it is matter of doubt, whether it be lawful for any creature to wish himself upon any account or consideration whatsoever, or out of any affection whatsoever to any creature or creatures whatsoever, into such a condition, wherein he must needs be eternally divested of all capacity of loving God, or Christ. Therefore,

[i] 1 John 3. 16.

Fourthly (and lastly) I rather close with the judgment and sence of those, who judg the matter and import of the Apostles wish, (in the Scripture now before us)

us) proceeding from his signal affection to his Brethren the Jews, and desire of their salvation to be onely this, *viz.* to be looked upon, and in every respect dealt with in the world, by men, as if he were ἀνάθεμα ἀπὸ Χριστοῦ, the onely person in the world accursed by, and from *Christ*, and abominated by him, and so worthy of all the ignominy, shame, reproach, punishments, tortures, deaths, that could be inflicted by men upon him, and were wont to be inflicted upon such persons, who for some hateful and execrable crime, or other, were separated and devoted to utter ruine and destruction: Under which devotement they were termed, ἀναθέματα. The word is indifferently applied, either to persons, or things; and in Scripture commonly signifieth such in either kind, which are designed and consigned, either by God himself, or men, or both, to destruction, in the nature of piacular sacrifices; *i.e.* Of such things, without the utter and totall subversion and abolition whereof by death, or destruction, God, either really and in truth will not be satisfied, nor his wrath appeased towards a place, or people (as *viz.* when himself ordereth the death, or destruction, of the one, or the other in order to such an end) or else is supposed by men unsatisfiable, and his wrath unappeasable, otherwise then by the death and ruine, either of the one or of the other; as *viz.* when they ignorantly and superstitiously conceive of the appeasableness, or unappeasableness of his wrath; and consequently devote, either such persons, or things, to destruction, out of an intent and hope to pacifie him, the destruction whereof in the mean time rather provoketh him.

Some conceive (and with good probability) that the more usual and proper crime, for which men were anathematized, or devoted for piacular sacrifices unto the Gods,

Gods, was sacriledg, *i.* a taking away, and converting to their own use, τὰ ἀνάθήματα, such things as were consecrated in their temples to the honour of their Gods. This crime of sacriledge God himself in the Scriptures hinteth for a sin of the deepest abhorrency and detestation amongst the heathen themselves. *Will a man rob God?* or (as our former Translations read it) *Will a man spoil his Gods? Yet ye have robbed me --- in tithes and offerings*[k]. Yea the Apostle himself seemeth to resent it as a sin of a very high provocation in the sight of God, more provoking then Idolatry it self. *Thou that abhorrest Idols, dost thou commit sacriledge*[l]? But this by the way.

k Mal. 3. 8.

l Rom 2. 22.

The Apostle then in wishing himself an *Anathema*, or *accursed from Christ* for his Brethrens sake, professeth himself content, and willing, yea desirous, to lie under all the ignominie, infamy and shame, whereunto sacrilegious persons, or men separated and devoted to the worst of ruines or destructions for the most enormous crimes that are, are exposed, yea and to suffer the death it self of such accursed persons as these, to procure safety and deliverance for them, from that most heavy curse, of an eternal separation from God, which he certainly knew hung over their heads, for their obstinate refusal of the Gospel; and would most assuredly fall upon them, if they repented not in time. Hereby he plainly signifieth and declareth, that that sorrow, and heavines of soul which was now upon him, out of his sence and consideration of their great misery approaching, was greater, and more insupportable to him, then any sorrow whatsoever, whereof he was capable upon his own account in matters appertaining to this present world could have been.

This Interpretation is confirmed, 1. By the weakness and

and great improbability of all other Interpretations set up in competition with it, whereof an account hath been given. 2. By that perfect agreeableness, which the Apostles wish, thus understood, hath with the precepts of God, and of the Gospel, concerning love (as hath been likewise shewed.) 3. By the usual sence and import of the word ἀνάθεμα; which seldome or never signifies either person, or thing, devoted to the deprivation or loss of eternall blessedness, or to such a death, or destruction, which standeth in suffering *the vengeance of eternal fire*; but most sequently, such, both persons, and things, which are piacularly separated and devoted to a present visible destruction, (as hath also been declared.)

Nor do these words, ἀπὸ Χριστοῦ, from *Christ*, import any such variation from the usuall signification of the word ἀνάθεμα, as intended by the Apostle, which should make it signifie, a person eternally separated or accursed *from Christ*; but rather some such thing as this, that whereas he was now (as it were) a bosome friend of his, in the neerest union and conjunction with him, of which flesh and blood was lightly capable, and was upon this account highly honoured by his Friends, and by all the Churches of *Christ* throughout the world, he could nevertheless be content, and wish himself for his Brethrens sake, in the condition of such a man, who is generally looked upon, as a person separated and divided to the greatest distance from *Christ*, and this upon the most justifiable grounds that can be; and consequently, who lieth under the greatest hatred, detestation, and abhorency of men, and is by all men adjudged worthy to die the worst of deaths. And probable it is that the Apostle doth therefore express the ardency of his affection towards the *Jews*, by professing himself willing to be ἀνάθεμα ἀπὸ Χριστοῦ, accursed, or *separated from Christ*, for

their ſakes, becauſe they generally knew that he placed his greateſt felicity and happineſs in his Relation unto him, and was wont to glory much of him. In this reſpect wiſhing to be *ſeparated from Chriſt*, for their good, he expreſſed the greateſt affection towards them that could be.

For my Brethren, my Kinſmen according to the fleſh, who are Iſraelites, &c. ὑπὲρ τῶν ἀδελφῶν μου. The Prepoſition, ὑπὲρ, for, importeth here (as frequently elſewhere) the finall cauſe, or end. So that, *for my Brethren*, is as much as, for my Brethrens ſake, or for their benefit, peace and ſafety. True it is, that the Apoſtle doth not here (in this Chapter) particularly expreſſe, either what the cauſe of that great ſorrow and heavineſs was, which he had ſo ſolemnly profeſſed and expreſt *verſ.* 1. and 2. (as we heard) over his Brethren, or what evil or miſery it was, from the ſuffering whereof he here profeſſeth himſelf ſo willing to redeem them, with his own unſpeakable loſs and ſorrow of being *ſeparated from Chriſt*: yet by the general carriage and ſubject matter of the ſequel of the Chapter, and eſpecially from Chap. 11. it clearly appears to have been that moſt grievous judgement of being rejected from that ſpecial Grace and favour of God, wherein they had now continued for many generations: by means of which rejection they were like to become the moſt miſerable and accurſed Nation upon the face of the whole Earth, who had, until the falling of this judgment upon them, been the happieſt of all people. This judgment he knew hung over their heads, and was ready to be put in execution for their wilful blindneſs and deſperate obſtinacy, in refuſing the glorious Goſpel of God, ſent unto them. He terms them his *Brethren*, and *Kinſmen*, to inſinuate the reaſonableneſs, and conſequently the reality

and

and truth of that wish for them, which he had expressed; it being reasonable, and concurring with the principles and propensions of nature in men, to wish well unto those that are near in blood to them, yea and to be content to suffer much for them, to relieve them under any sad exigent or danger. *Brethren*] though it be a word of a more general signification, and appliable unto all men without exception, yet is it a term of an acceptable and sweetning resentment; and upon this account (probably) used by our Apostle here. That which rendreth it lesse taking in respect of the generality of it, is healed by these restrictive words (immediately following) *my Kinsmen according to the flesh, who are Israelites &c.*] whereby he gives them to conceive, that he stiled them, *Brethren*, not because he looked upon them as descended from the same common root of mankind with him, in which sence all men whatsoever were his Brethren, as well as they; but because he loved and respected them as the children and posterity of the same worthy Progenitor, from whom he also was lineally descended, *viz. Jacob* the great Patriarch, who had the Honourable Name of *Israel* imposed on him by God himself. This consideration, with those immediatly subjoyned, the Apostle (I conceive) mentioneth to insinuate the cordialness of his affection towards them, as being willing to commend them unto the world by all those royal prerogatives, wherewith God had dignified them above all people, and not to detract from them in the least, either through envie, or any other distast or offence that they might suppose he had taken or conceived against them, because of their hatred against him, and violent persecution of that Doctrine, which he so much magnified, and laboured to plant in the world. Those words, κατὰ σάρκα, *according to the flesh*, seem to in-

sinuate, that notwithstanding his spiritual descent (by regeneration) from *Jesus Christ* and the Gospel, wherein he most gloried, and wherein they disclaimed all communion and affinity with him, yet he owned, loved, and respected them in that natural band of blood and kindred, wherein both he and they were mutually obliged.

Verse 4. *Who are Israelites: to whom pertaineth the Adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises: Whose are*
Verse 5. *the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen.*] In these two Verses, he summarily reporteth the signal and high priviledges, and prerogatives of the *Jews*, above all other Nations. The reason why in this place he avoucheth them, and this with so full an enumeration of particulars, hath been already intimated; *viz.* That by a plain and express vindication and asserting of all their royalties and glorious priviledges unto them, he might withall vindicate the reality and truth of his great love, and high respects of them, against all surmises they might possibly have of a contrary spirit in him.

Who are Israelites] The Name of an *Israelite*, was very honourable, as being derived from *Israel*, a name of extraordinary grace and dignation imposed by God himself (and this upon a very signal occasion) upon the renowned Patriarch *Jacob*[m], from whom the Jews are lineally propagated; and as partakers of their Fathers honour and dignity in that Name of divine imposition, are termed *Israelites*. *Are they Hebrews* (saith this Apostle, speaking of some vain-glorious Teachers, or false Apostles, his Corrivals) *so am I. Are they Israelites? so am I*[n]. Meaning, that the persons he speaks of, stood upon their pedigree and descent from *Israel*, as matter of honour

[m] Gen. 32. 28.

[n] 2 Cor. 11. 22.

nour and repute unto them. Onely it is here to be remembred, that in this place he allows the Name of *Israelites*, unto the whole Nation of the Jews, who were naturally descended from *Jacob* or *Israel*, without distinction: whereas afterwards, *vers.6.* he appropriates the name, or term *Israel*, onely unto such of them, who resembled their Father *Israel* in Faith, and so were spiritual *Israelites*, true *Israelites*, *Israelites* indeed.

To whom pertaineth the Adoption] *i. e.* who were the onely nation or intire body of people in the world, adopted by God, into the priviledges & respects of a Son unto him; according as himself was pleased to honour them once and again by owning them in such a relation. *And thou shalt say unto* Pharaoh, *(saith God to* Moses*) thus saith the Lord*; Israel *is* MY SON, *even my first-born. And I say unto thee, Let* MY SON *go, that he may serve me, &c*[o]. So our Saviour in the Gospel speaking of the *Jews*, saith, *It is not meet to take* THE CHILDREN'S *bread, and to cast it to the dogs*[p]. See also *Jer.* 31. 20. *Isa.*63.26. *Gal.*4.1. It is true, this Adoption of the *Jews* was but a shadow or type of that high and heavenly adoption which appertaineth to beleevers through *Christ*, (in which respect the Apostle seems to appropriate it to the times of the Gospel, *Gal.*4.5.) yet was it, simply considered, a prerogative of a very rich and sacred import. Or else the meaning of these words, ὧν ἡ υἱοθεσία, *to whom pertaineth the Adoption*, may be, that God placed his great and gracious office (as it were) of Adoption, which he erected for the benefit of the world, amongst them. So that whosoever of any nation under Heaven desired the honour of Son-ship unto God, or the priviledge and repute of such a high relation, he was to seek and obtain it amongst the *Jews*, *viz.* by turning Proselite to their Religion and Worship, and by

[o] Exod 4. 22.

[p] Matth. 15.

incorporating himself with them.

And the glory] ὧν ἡ δόξα, whose is, or, to whom pertaineth, *glory*, or, *the glory*. The meaning seems to be, that God by many visible Testimonies of his presence with them, like unto which no Nation under Heaven besides enjoyed any, had cast a spirit of glory upon them, and caused their brightness to shine throughout the world. See *Deut.*4.6, 7,8. Other nations sat in the dust of the Earth, and upon dunghills, whilst they were exalted by those drawings neer of God unto them, upon a Throne. And accordingly, this Nation hath still the inheritance of this promise from God pertaining to it, that in the day of the restitution of all things (as *Peter* speaketh); *The Lord shall be unto thee an everlasting light, and thy God, thy glory* [q]; meaning, that God by the abundant and most excellent manifestations of his gracious presence with them, would render them a people wonderfully glorious in the sight of the world. Some by the *Glory* in this place, understand the Ark of the testimony; Upon the taking and carrying away of which by the *Philistines*, the wife of *Phinehas*, now at the point of death, said: THE GLORY *is departed from Israel: for the Ark of God is taken* [r]. The Authors, or abetters of this Interpretation have no cause (as far I understand) to be ashamed of it.

[q] Isa.60.19.

[r] 1 Sam. 4.22

And the Covenants] meaning that God at first made a gracious Covenant with this nation in their father *Abraham*, and because of their frequent transgressions of it, whereby it was disanull'd, dissolved, and made void, he was graciously pleased from time to time to re-establish it, and to give new force and validity unto it. In respect of which frequent re-establishment, though the Covenant was materially, or in respect of the subject matter, one and the same, yet formally it was

was many, yea and in every new establishment of it, there being some alteration, though not in the main substance of the matter, it may upon this account be the better looked upon as multiplied, or made many. See *Deut.* 19. 1. The difference between the *Covenants* here, and the *Promises* (soon after mentioned) seems to stand in this: The Covenants were as it were double Promises mutually or reciprocally binding, or ingaging both parties, according to the terms specified and contained in them. The *Promises*, as to matter of performance, oblige onely the one partie, namely the Promiser, not him, or them, to whom they are made; though it is true, they may, and do, in a way of equity oblige these also unto thankfulness. And generally all promises that are conditional, so far as they are conditional, and the performance of them suspended upon the performance of terms in one kind or other, by the promised, have rather the nature of Covenants, then of simple or direct promises. And of this kind are most of the promises found in the New Testament, the full and through performance of them on Gods part, being by him, and that in a way of the greatest equity, suspended upon such and such deportments of men.

By the way, when the Apostle appropriates the *Covenants* he speaks of unto the *Jews*, his intent is not, so, or upon such terms to appropriate them unto them, as if they had any right or power by vertue of such an appropriation, to exclude the rest of the world, yea or any person, or persons whatsoever of any other nation, from part and fellowship with them therein, who should desire it, and become worshippers of the same God with them. *The Covenants* were theirs, much in such a sence, as the Gospel was *Pauls*, (who often calls it his Gospel) or Baptism, was *John* the Baptists. The words or writings, wherein.

wherein these Covenants were contained and expressed, were delivered or given unto them; yea their names (as it were) were used by God, and put into the said Covenants: not indeed as Feoffees in trust properly so called, who are meer Trustees, having no right or title themselves, to the things wherewith they are intrusted by others; but as a parcel or party of those persons, whose benefit was generally and in common intended by God, in and by these Covenants; onely THEY were selected by God to have the custodie, or keeping of the writings, or letter of the said Covenants, the tenour and import whereof equally respected the accommodation and benefit of the whole world with them, and they stood bound to manage their trust in this behalf accordingly. *To them* (saith our Apostle in this Epistle, speaking of the *Jewes*) *were committed*, (*viz.* in trust, as the word ἐπιστεύθησαν, signifies) *the Oracles of God.* Which Oracles, or at least a part of them, are elsewhere termed by him, *the rudiments*, or elements, *of the world*, (*Gal.* 4. 9. *Col.* 2. 8.) because they were intended and given by God for the nurture and training up of the generality of mankind, during the infancie (as it were) or the nonage of it, in the knowledg, love, and service of himself. There is the same consideration of the three Priviledges following,

And the giving of the Law, and the service of God, and the Promises] By the *giving of the Law*, he means chiefly (I suppose) that most glorious and majestique promulgation of the Moral Law by God himself, whether immediatly, or by the mediation of one, or more, of his great Angels, upon mount *Horeb*; not excluding the more private delivery of those other Laws, Ceremonial, and Judicial, upon the same mount unto *Moses*, to be by him communicated unto this people, as from God, with this

this declaration, that by a careful and due observation of them they should be in all respects the happiest Nation upon the face of the whole Earth[f]. Now how great a prerogative this was to this people to have their Laws, by which they were to be governed, composed and fram'd, not by men but by God himself, and by him delivered unto them, ratified, and sanctioned by so many glorious and magnificently-miraculous solemnities, cannot easily be measured by the line of humane understanding.

[f] See Deut. 28 1, 2, &c. to v. 15.

By *the service of God*, ἡ λατρεία, is meant, not the ceremonial Law it self (as some interpret, restraining the former priviledg of *giving the Law*, to the Moral and Judicial Law onely, and to the *giving of* these) but that worship, or those services themselves, which were prescribed in the Ceremonial part of the Law: meaning, that it was the singular priviledg of this Nation, that they had the true worship of God, such as was acceptable and well-pleasing unto him, amongst them; and that no person of any other Nation could have the like but by being a debtor unto them for it. *Origen*, with some others, restrain the *service of God* here mentioned, to the Priestly function, and the particular executions and imployments hereof. An Interpretation not improbable.

By *the Promises*, I conceive are chiefly meant those frequent declarations found in the Scriptures of the Old Testament of the gracious purpose and intention of God to send his Son at the time appointed into the world, to accomplish the great work of the Redemption thereof, to repair the many sad and wide breaches, which sin had made upon the peace and comforts thereof, and to gird it again with joy and gladness. Though there be many other *promises* extant in those

Oracles of God which *were committed to the Jews*, yet these are *promises* κατ' ἐξοχὴν: These are the first-born amongst their Brethren; and this Apostle in his writeings, very frequently appropriates the general word, *promise* and *promises*, unto the great and signal *promise*, or *promises* we now speak of. See *Rom.* 15. 8. *Heb.* 11. 39, &c. However, *promises* from God of what nature, or kind soever, being friendly communications of his gracious and secret purposes and intentions concerning the world, and our selves, cannot but be judged matters of high and singular dignation from God, to what people or persons soever, they are peculiarly vouchsafed, and so, that no other person, or people in the world can come to the knowledg of them but by ploughing (as it were) with their heifer, and drinking of those fountains, which have been opened by the hand of Heaven amongst them.

Verse 5. *Whose are the Fathers*] *i. e.* whose prerogative also it is, to be the children and posterity of most worthy Ancestors, *Abraham*, *Isaac*, and *Jacob*, *&c.* who were great in the sight of God, and to whom he made many great and precious promises, wherein their children also, and their childrens children in their successive generations, were comprehended. However men degenerating into wayes of sin and wickedness, prove a stain and a blot to the honour and memory of their worthy forefathers, and forfeit their right unto, and interest in those promises of Grace, which are made by God unto their Fathers, yet to come from the loyns of Parents singularly interessed in the love and favour of God, is simply and in it self considered, a priviledg of a very choice and desirable import. That one onely promise of God wherein he promiseth to *shew mercy to a thousand generations in those that love him*, is a demonstration hereof in abundance.

abundance. He that hath a fair eſtate left him by his Parents, is by means hereof, in a better condition, as to this preſent world, further from poverty or want, then he that is left (as we ſay) to the wide world, and muſt ſhift for himſelf; although it oft cometh to paſs, that he that hath ſuch an eſtate left him, through waſtful and unthriftie courſes, comes to beggery; and he that was born to inherit the duſt of the Earth onely, is fed plentifully.

And of whom, as concerning the fleſh, Chriſt came, who is over all, God Bleſſed for ever. Amen.] *Of whom, i. e.* not of which Fathers, but, *of which Iſraelites* (as the particle, καὶ clearly intimates) *Chriſt came*, τὸ κατὰ σάρκα, *i. e.* in reſpect of his fleſh, or humane nature, which is often in Scripture expreſſed by the word, *fleſh*. This reſtrictive or exegetical clauſe, τὸ κατὰ σάρκα, *according to the fleſh*, plainly ſuppoſeth another nature in *Chriſt*, according unto which he came not from the *Iſraelites* or *Jews*; which can be none other but the Divine nature, or Godhead; which in the ſequel of the Verſe (as we ſhall hear preſently) is expreſly attributed unto him. The Apoſtle reſerves the mention of *Chriſts* deſcent from the *Jews*, for the laſt place in his Liſt or Catalogue of their prerogatives, judging it (as it ſeems) the greateſt and moſt worthy of them all. And if it be a matter of Honour and high vouchſafement unto mankind (in general) that *Chriſt*, the natural Son of God, was pleaſed to aſſociate himſelf in communion of the ſame nature with it; much greater honour it muſt needs be to that particular family or deſcent of men, which he choſe from amongſt all others, to receive this condeſcentious inveſtiture of fleſh from it. So that *Simeon* had good ground in his Prophetical gratulation, to ſtile him, the *Glory of his people Iſrael*[t]. And if the Virgin his Mo- [t] Luke 2. 32.

ther had cause to judg, that *all generations would call her blessed*, and that *He that is mighty did great things to her* [u], in casting the Relation of a Mother to his Son *Christ* upon her; doubtless the nation of whom both Mother, and Son descended, had cause to judg themselves happy, and to say that God had *done great things* for them also, in taking a mother for his Son from amongst them, hereby making this glorious Son of his bone of their bone, and of their flesh, in a more appropriate manner. Whereas this Apostle else-where admonisheth the Saints, though they had *known Christ after the flesh*, yet *that henceforth* (*viz.* being now become new creatures) *they would know him* [so] *no more* [x], his intent onely is to give them to consider, that to boast of, or to think the better of themselves for any carnal relation whatsoever unto men, yea though unto Christ himself, savoureth more of an unregenerate estate, or at least of weakness in the Faith, then of such a change of heart, which accompanieth the new birth, especially in the strength and perfection of it; and upon this account admonisheth them to refrain all such, whether words, or thoughts. For though it be a priviledg and honour, and these very great in their kind, and within their own sphere, to be of the same line, or descent of blood with *Christ*, or of the same nation with him, yet do they not reach within the vail, nor commend any man unto God upon any other terms, then as the sence and consideration of them are improv'd and contriv'd by men, to provoke them to desire and labour for spiritual union and communion with *Christ*. And indeed the benefit and advantage of all external priviledges whatsoever, consisteth, if not onely yet mainly and principally, in this; I mean, that they afford opportunities, and impose ingagements upon men that have them, to quit themselves more worthily

[u] Luke 1. 48, 49.

[x] 2 Cor. 5. 16.

in

in matters relating unto God, then other men. And upon this account I suppose it is, that the Apostle concludes else-where, that the *advantage* which the *Jew* had [above the Gentile] was very *much*, and so *the profit of Circumcision*[y].

[y] Rom 3. 1, 2.

Who is over all, God blessed for ever, Amen.] This glorious *Elogium* of *Christ*, as on the one hand it highly exalts the prerogative of the *Jew*, *viz.* as being that people, of whom a person so excellent, and so transcendently blessed, was descended; so on the other hand it proportionably aggravates their sin and condemnation, in rejecting a person of that infinite worth, notwithstanding his descent from themselves. It is probable that the Apostle gives this so highly-honourable a testimony unto Christ, because he was so vilified and abhorred by the *Jews*; thus not onely supplying, as much as might be, that which was more then lacking on their part, but withall making up that great breach, which they had made on his Name and Honour by their unbelief. He is here said to be ἐπὶ πάντων, *over all*, whether persons onely, or things and persons both. The word indifferently admits either Interpretation: Yet I find Expositors rather inclining to the latter, as being the more comprehensive. *Christ* is said to be *over all*, because (as himself expresseth it.) *All power was given unto him* (*viz.* by his Father) *in Heaven and on Earth*[z]. And *John Baptist*; *The Father loveth the Son, and hath given all things into his hand*[a], meaning that he hath made him his great Pleni-potentiary, to transact, issue, and conclude all things whatsoever relating unto the whole creation, especially Angels and men; to settle the affairs of Heaven and Earth for eternity. He expresly asserteth his Godhead, partly (as was hinted) to commend yet further the prero-

[z] Mat. 28. 18.

[a] John 3. 35.

gative of his Brethren the *Jews*, from whom so great and worthy a person, as he that *counteth it no robbery to be equal with God*, had, in the humane nature assum'd by him, chosen to descend; partly also to awaken others, to the same acknowledgment of him, or at least to inquire after him, until they should come to such a light, by which they might discover him to be indeed God. He addeth these words, εὐλογητὸς εἰς τοὺς αἰῶνας, *blessed for ever*, or, to be *blessed* [*i. e.* that ought to be blessed] *for ever*, to insinuate, that a far differing measure from that which they had measured out unto him hitherto, was due unto Christ from them (as from all other men) They had reviled, and reproached him, called him accursed, &c. The Apostle here admonisheth them, that he was so far from deserving any such intreatings at their hand, as these, that his divine goodness and glory every ways merited the greatest acknowledgments of praise and honour, that they or any other creature could tender unto him. He closeth the business in hand, with this word, *Amen*, a word commonly used for a serious confirmation of what is said immediatly before, together with an approbation thereof, sometimes also importing a wish for the performance of it. It is six times used by the Apostle in this Epistle. Our Saviour in the Gospels frequently useth it as an Adverb of asseveration, or valid Assertion, and in the beginning of the sentence: in the Gospel according to *John*, he never useth it, but with an ingemination, or second repetition of it; in the other Evangelists alwaies singly. In all other places of Scripture, it is never found used in the beginning of a sentence, but always in the end: and this seems to have been the ordinary construction of it, according to that of this Apostle, where, speaking of a person who understandeth not,

not, he demandeth, *How shall he that occupieth the room of the unlearned, say* AMEN, *at* [*i. e.* after, or upon] *thy giving of thanks* [b], *&c.* It is once used as an Epithite, or descriptive Character of Christ himself. *These things saith the Amen, the faithful and true witness* [c], *&c.* o' Ἀμὴν. *q. d.* These things saith He, who is as true in his sayings, as Truth it self, whose essential and innate veracity is confirmation in abundance of whatsoever he speaketh.

b 1 Cor. 14 16

c Rev. 3. 14. *De verbo Amen. vid. Ainsworth in Num.* 5. 22. *& Sam. Petit. Var. lect.* l. 1. c. 17.

From this passage now last opened, consisting of *vers.* 3, 4, 5. let us briefly observe some heads of Doctrine, and then go forward with our Exposition.

1. Whereas the Apostles sorrow and heavines of heart for the sad condition of his Brethren the *Jews*, was such and so great, that to be delivered from it, and to better his condition in respect of it, he wish'd to be an Anathema, one accursed from *Christ*, It may be observed; That *Persons highest in favour and acceptation with God, yea, and such whose joy in him is unspeakable and glorious* (as this Apostle's doubtless, was) *may notwithstanding have a sword passing through their soul, and no mens sorrows like unto theirs in this present world.* Luke 2. 35. 1 Cor. 15. 19. 2 Cor. 6. 4, 5, 6, &c. c. 11. 23, 24, 25, *&c.*

2. From *vers.* 3. Whereas the Apostle professeth that he *could wish* [or did wish] *to be accursed from Christ, for his Brethren his Kinsmen, &c.* It is observable from hence, That *Great love inableth to great and difficult services and sufferings.* Gen. 29. 20. Cant. 8. 6. 2 Sam. 23. 16. 2 Cor. 12. 15.

3. Whereas he was ready to be *himself accursed from Christ for his Brethren, &c.* It may be observed; That *it is the natural Genius or property of a truly great, and publike Spirit to sacrifice himself with all his dear-*

est

eſt injoyments in this preſent world, upon the ſervice and ſafety of many. 2 Cor. 12.15. Joh.1.12. 2 Sam. 24. 17.

4. Whereas it was the ſpiritual benefit of his Brethren, (their exemption from under the heavy diſpleaſure of God) for the procuring whereof he *wiſhed* to be *himſelf accurſed from Chriſt*, the Doctrine is, That *The ſpiritual and ſoul-Intereſt of great numbers and multitudes of of men, ſhould ingage us very deep for the promoting of it.* 2 Cor. 12.15. 1 Cor.9.19, 20, 21, *&c.* 1 John 3.16.

5. Whereas they were the Apoſtles *Brethren and Kinſmen after the fleſh*, whoſe ſpiritual good he profeſseth himſelf ſo deſirous to advance, though with his own utter ruine, and this to be under-gone and ſuffered by him upon the ſoreſt, and moſt grievous terms, that lightly could be, it may be obſerved, That *Chriſtians ſtand bound in a more peculiar manner before God, to endeavour the ſalvation of their kindred; to do more, and ſuffer more, if need be, for their ſalvation, then for other mens; even as they ſtand charged likewiſe, to provide outward things for thoſe of their own houſe.* So that neither of theſe ingagements do imply any ſuch *knowing of men after the fleſh*, which the Apoſtle 2 *Cor.*5.16. repreſenteth as a diſparagement unto Chriſtians. *Acts* 10. 24. *Gen.*18.19. *Eſth.*8.6.

6. Whereas the Apoſtle expreſſeth a great height and depth of affection towards his Brethten the *Jews*, in *wiſhing to be himſelf accurſed from Chriſt* for their ſakes, notwithſtanding he knew certainly that his offer in this kind would not be taken by God, and that they were not like to taſte of that bleſſing, which he wiſhed he might procure for them by his being accurſed, it may be obſerved; That *reality and truth, yea and great ardency of affection, may be expreſſed by ſuch offers, or profeſſions, which*

which are never like to be put in execution, nor to benefit thoſe, to whom, or on whoſe behalf they are made, by any actual performance. 2 Cor. 12. 15. 2 Sam. 24. 17.

7. Whereas the Apoſtle, being (comparatively) innocent, *wiſheth himſelf accurſed,* for his *Brethren,* who were offenders, it may be obſerved, That *it is not contrary to the rules of juſtice, or equity, that by the ſufferings of an innocent perſon, (innocent, I mean, comparatively) freely offering himſelf hereunto, thoſe that are guilty ſhould be diſcharged from ſuffering.* Otherwiſe the Apoſtles wiſh in this place would be unlawful, as deſiring that, which were unrighteous or unequal for God to grant. *Jonah* ~~*John*~~ 1. 9. compared with *verſ.* 12, 15.

8. Whereas *Paul,* though conſcious to himſelf of being in many things an offender, (as the beſt of men are, *Jam.* 2.) yet *wiſheth himſelf accurſed for his Brethrens ſake,* [*i. e.* in effect, that by his ſtripes they might be healed] it is obſervable; That *it is of good accord with the righteouſneſs of God, to reward, as the Prayers, ſo (and doubtleſs much more) the regular ſufferings of his Saints, with a kind of mediatory honour, and with the exemption of Offenders from ſuch puniſhments, as they have deſerved.* Otherwiſe (as we argued before) the Apoſtles wiſh before us will be found ſinful, as deſiring that at the hand of God, which would be unrighteous or unjuſt for him to give, or do.

9. Whereas the Apoſtles wiſh notwithſtanding of being *accurſed* for his Brethrens ſake, and notwithſtanding Gods liberty in reſpect of his juſtice, to have accepted him in this his wiſh, as *viz.* by being pacified towards his Brethren upon his being made *accurſed* for them, yet God did not accept him in this kind, was not pleaſed to recieve the *Jews* into his favour by putting him upon thoſe ſufferings, which he was ſo well content

to undergo upon that account, it may be obſerved, That *ſuch prayers or deſires which are regular, and of choyce acceptance with God, in a way of approbation, are not yet always accepted by him as to a literal performance, or gratification.* 2 *Cor.* 12.8,9. *Exod.* 32. 32, 33. 2 *Sam.* 12. 16. with the 18.

10. Whereas the Apoſtle intending, either onely, or chiefly, to commend the reality and truth of his affection to the *Jews*, declares unto them how great things he could even *wiſh* to ſuffer for their ſakes, the Obſervation from hence is, That *a readineſs to ſuffer for others, is a very convincing argument of ſoundneſs and ſincerity of affection towards them*, *Gal.* 4. 15. *Col.* 1. 24. *Gal.* 2. 20.

11. Whereas, deſirous to expreſs how deeply he could be content to ſuffer for his Brethrens good, he giveth inſtance in being made an *Anathema*, or *accurſed from Chriſt* (in the ſence declared and aſſerted) It is obſervable; That *to thoſe who affectionately love the Lord Chriſt, it is the extremity or height of ſufferings, to be looked upon as perſons hated and abhorred of him.* 1 *Cor.* 4. 9, 10, 11, 12, 13. 2 *Cor.* 13. 7.

12. (From *verſ.* 4, and 5.) Whereas the Apoſtle mentioneth ſundry great and excellent prerogatives appertaining unto his *Brethren*, the *Jews*, who all theſe notwithſtanding, were a people extreamly refractorie againſt God; from hence the Obſervation is, That *the greateſt, and greateſt number of outward priviledges and vouchſafements from God, may very poſſibly conſiſt with, yea and occaſion in men, the greater ſtubbornneſs and ſtoutneſs of heart againſt God.* *Rom.* 23, 24, 25. *Jer.* 7. 4, 8, 9, 10.

13. Whereas the Apoſtle, liberally, and without any extenuation or expreſſion, acknowledgeth all the excellencies or vouchſafements from God appropriate to the

the Nation of the *Jews*, we may learn, That *it is a point of Christian candor and ingenuity, freely to own and acknowledg all testimonies of respects from God in our greatest enemies. Rom.* 10.1,2. *Acts* 26.27.

14. Whereas the Apostle the better to insinuate the cordialness of his affection unto the *Jews*, gives so free and large a testimony of the great honour, which God had put upon them (in many signal prerogatives) above any other, yea above all, Nations, it may be observed, That *a free and full acknowledgment of things worthy honour and respects in men, is a pregnant argument or sign of good affection towards these men, in those who make this acknowledgment, or at least that they do not hate them. Rom.* 10.1,2. *Gal.* 4.15. *Heb.* 10.32,33. *Rev.* 2.6.

15. Whereas the descent of the Jewish Nation, from the Fathers, and so honourable a person, as *Israel*, [or, their being *Israelites*] together with the descent of the Lord *Christ* from them, are rehearsed by the Holy Ghost amongst the high Prerogatives of the *Jews*, the Doctrine is, That *as well a worthy ancestry, as a worthy posterity, are simply, and in themselves, Priviledges, or matters of honour, unto men.* 2 *Cor.* 11.21,22. *Acts* 3.25. 1 *Chr.* 16.13. *Job* 5.25. *Psal.* 127.4,5. *Luke* 11.27.

16. Whereas *the Adoption, the Glory, the Covenants, the giving of the Law, &c.* are numbred amongst the great and gracious respects vouchsafed by God (prerogative-wise) unto the *Jews*, it is observable, That *a fulness* or *richness of instituted means for the true knowledg and worship of God, is matter of high dignation from God unto men. Psal.* 76.1,2. *Psal.* 147.19,20. *Rom.* 3.1,2.

17. (And lastly) Whereas the *Jews* being (more generally) a people rejected by God for their obdurateness in unbelief, had yet far greater means for the true knowledg and worship of God, and consequently for

salvation, vouchsafed unto them, then other Nations, the Observation is, That *the greatest excellency of means of salvation vouchsafed by God, argueth no specialty of intentions in him towards men, in the death of Christ.* Mat. 11.22,23,24. Isa.5.4.

Verse 6. *Not as though the word of God hath taken none effect: for they are not all Israel, that are of Israel,* &c.] οὐχ ὅτιον ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· which some translate thus; but it is impossible that the word of God should take none effect. But this is not so proper, because it is not here said, οὐχ ὅιόντε, which signifies impossible, but οὐχ ὅτιον ὅ, which properly signifies, *But not such a thing as.* His meaning clearly enough is, (and Interpreters do not much vary here) that nothing he had now said, or implied, concerning the rejection of the greater part of his Brethren the *Jews* from God, drew any such consequence after it, as this, that *the Word of God* [*i. e.* the promises of God, or Covenant of God, *viz.* given unto, and made with, *Abraham* and his seed [d],] should miscarry, or had miscarried, or fallen (as it were) to the ground. The ardent affection which he had expressed towards the Nation of the Jews in wishing after such a deliberate and solemn manner, (as we have heard) to be accursed from Christ for them, plainly implied, (as was hinted) that he looked upon them as accursed from God, or as in imminent and present danger of being utterly cast out of his sight, and cut off from his grace and favour; according to what he reasoneth in a like case, *For the love of Christ constraineth us, because we thus judg, that if one died for all, then were all dead* [e]. Now upon this Insinuation, amounting (in substance) to as much as a plain Assertion, that the Jews were cast off by God from being any longer a people unto him, the Apostle plainly foresaw that the Jews would rise up with such

[d] The Word of God, frequently signifieth the promise of God. Psal.56.4 106.24. Psal.119.38. where the former Translation reade h, *promise*, in stead of word; to omit many other places.

[e] 2 Cor.5.15.

such an Objection as this. If God should cast off that people, to whose Fathers he had ingaged himself by promise, to be a God unto them, and their seed, for ever, then the Word and Promise of God should fail or miscarry in point of truth. But the Word of God cannot fail, or miscarry. *Ergo.* To this Argument the Apostle answereth, by granting the Minor Propositi-on, *viz.* That the Word of God cannot miscarry; but denying the consequence in the Major, which suppose-eth that a rejection of the people of the Jews, would prove the Word of God to be dissolved, and of none effect. The reason of this his denial he subjoyneth in the words immediatly following;

For they are not all Israel, that are of Israel,] *q.d.* There are many lineally according to the course of nature, descended from the loins of the Patriarch *Jacob,* sir-named *Israel* (by God) who are not the emphatical or spiritual *Israel,* or the *Israel* of God (as he speaks else-where) *i. e.* such *Israelites,* as to whom God made, or intended, that great promise of being their God for ever, or (which is the same in effect) of giving justifica-tion, adoption, and salvation. It is a thing very fre-quent in the Scripture, to use one and the same word in different significations, in one and the same sentence, and this with much elegancy, and emphatical acute-ness. See *Mat.* 8.22. *Rom.* 3.21. *Joh.* 17.19. *&c.* as al-so to term a race or generation of men by the name of some of their Progenitors, especially being persons of note and fame in the world. *Deut.* 32.9. *Gen.* 49.7. *Psal.* 14.7. and 83.7, 8, *&c.* Moreover, it is not unusual in the Scriptures, to appropriate a general or common term, by way of Emphasis, or (as is commonly ex-pressed) κατ' ἐξοχὴν, to some special particulars, one or more, contained under that general; yea and sometimes

to bereave such particulars which are lesse considerable and lesse perfect, of that very name, or appellation, which agrees to the general, and to appropriate it (as hath been said) to those particulars which are most considerable in their kind. See *Rom.* 2. 28, 29. *Gal.* 3. 7, 29. *Joh.* 6. 55, &c. It is true, this promise was declared and delivered to all the posterity of *Israel* (as we partly heard from the former Verses) without exception, and in a kind of conditional sence, was made unto them all, as *viz.* thus; If they would or should all be children, *i.e.* followers, of the Faith, righteousnes, and holines of *Abraham*, and *Israel* (their Fathers) as they were the children of their flesh, he would be a God, *i.e.* a glorious and signal Benefactor unto them all for ever. But in this sence, and upon these terms, it was made as well unto the Gentiles, and the whole world, as unto the Jews; though it was not so plainly, or immediatly communicated or made known unto them, as to these. And that it should be made unto the *Jews* themselves in any sence, or upon any other terms then those expressed, as *viz.* upon their good behaviour, and conformity to their worthy Progenitors in Faith and Holines, is repugnant to all principles of reason, yea of common sence it self. For who can imagine or conceive, that God being infinitely just, righteous, and holy, should promise the highest and most sacred enjoyments and rewards, which he hath to confer upon the best and holiest of men, unto the worst, the most stubborn and disobedient of men, and this whether ever they repent of these abominations, or no? If this were so, had not the world cause to demand, *And where is the God of judgment*[f]? Yea the *Jews* themselves plainly enough granted this principle, for a truth, *viz.* That all that were carnally descended from *Israel*, were not true *Israelites*; or the

[f] Mal. 2 17.

the *Israel of God*, in that they counted all such of this descent, accursed and rejected by God, (and upon this account hated and persecuted them, even unto death) who embraced the Apostles Doctrine of Justification by Faith, and turned Christians. From whence it is evident, that the Apostle doth not assert the said principle, in opposition to the *Jews*, but onely maketh use of it, as far as the import of it will reach in this kind, to dissolve the force of their Objection against his Doctrine; the tenour of which Objection (as hath been already intimated) was this, that the said Doctrine, supposing a rejection of a great part of their Nation from God, rendred the *Word* and promise *of God* unto *Abraham* and his seed, *of none effect*. Now the Apostle evinceth a nullity in the said Objection from the principle or Concession mentioned, thus far; *viz.* That such a Doctrine, which supposeth a rejection of some part of *Abrahams* carnal posterity by God, doth not hereby at all render the *Word of God of none effect*; themselves clearly granting this in the said Hypothesis. So that the Question yet remaining and depending between him and them, was this; who, or what sort, or kind of *Jews* they were, and how differing from the rest, whose rejection by God would render such a Doctrine, which should assert, or suppose it, so blasphemously erroneous, as to make the *Word of God of none effect*: They affirmed them to be such, who sought after righteousness by the Observation of *Moses* Law, and rejected his Doctrine of Justification by Faith; he on the contrary undertakes to prove, that they were such, who sought their Justification by Faith, and placed no confidence or hope in this kind in the Works of the Law. He proceeds to the demonstration hereof in the sequel of this Chapter, onely asserting (the second time) the principle

lately

lately mentioned, by the way, in somewhat differing expressions from the former, to make his transition to his intended demonstration the more passable and fair. The matter or substance of the Principle we speak of, he expresseth in these words,

Verse 7. *Neither because they are the seed of Abraham, are they all children,*] implying, that the great Promises made to *Abraham, and his seed,* did not, according to the intent of God in making them, appertain, either universally or solely, to those who should naturally descend from *Abraham,* and should be his *seed* (in this sence) but unto those in whom the Spirit of *Abrahams* faith should be found, and so should be, by a spiritual kind of propagation or descent, his *children.* For a man to receive a change or alteration, either in the habit or dispositon of his mind, or in a course of outward deportments and actions, by means, either of counsel, or example, from another, is a kind of generation, whereby he receives a certain being which he had not before. And it is a frequent dialect of Scripture to term men the *children* of such persons, whom they resemble in Spirit, or practice, especially when this resemblance hath been occasioned or produced, either by their perswasions or practises. *Thus saith the Lord God unto Jerusalem; Thy birth, and thy nativity is of the land of Canaan, thy Father was an Amorite, and thy Mother an Hittite* §. See *Joh.* 8. 38, 39, 41, 44. *Act.* 13. 10. *&c.* So then this is that which the Apostle here affirmeth; *viz.* that when God made the promise of being a God, [*i. e.* a great and blessed Benefactor, such as no creature, one, or more, could be] unto *Abraham, and his seed* or *children,* by *seed* or *children* he did not mean, all those (without exception) who should carnally descend from him; but (as the next words plainly insinuate) such who should resemble

§ Ezek 16. 3.

reſemble him in his Faith, as children commonly do the Parents of their fleſh, both in the lineaments of their natural faces, as likewiſe in the temper or complexion of their minds. By the way, when the Apoſtle ſaith, *For they are not all Iſrael, that are of Iſrael*; and ſo again: *Neither becauſe they are the ſeed of Abraham, are they all children*, he doth not imply, or ſuppoſe that the greateſt part of them were ſuch, I mean, *Iſrael*, or *Abrahams children* (in his emphatical ſence) becauſe he expreſſeth himſelf thus, *They are not all Iſrael, neither are they all children.* Negative or excluſive particles, do not always ſuppoſe, or take for granted, whatſoever in the ſame kind is not particularly denied, or excluded: but ſometimes ſimply and preciſely deny or exclude, without any connotation, or implication at all in this kind. As when the Apoſtle ſaith, *For all men have not Faith*, he doth not ſuppoſe, that moſt men, or the greateſt part of men have Faith; but ſimply denieth, that *all men have Faith.* But let us make ſome brief Obſervations from the words lately opened by the way.

Firſt, from thoſe words, *Not as if the Word of God hath taken no effect*, (ſo underſtood, as hath been ſhewed) it may be obſerved, That *ſometimes ſuch conſequences, which pretend to a legitimacy of deſcent from words ſpoken, are yet ſpurious and illegitimate. Rom.* 6.1, 2. *Rom.* 3.5. 31. *Joh.* 21.23. *&c.*

2. Upon the ſame account (onely ſomewhat more particularly) it is obſervable, That *ſuch events now and then come to paſs, which ſeem to contradict the Word of God in the Scriptures, and yet really and in truth are far from it. Rom.* 11.1. *Joh.* 12.34.

3. Whereas the Apoſtle rejects ſuch a ſuppoſition as this, That the *Word of God* ſhould be *of none effect*, not onely, or ſimply as a *non-ſequitur*, or that which fol-

loweth not upon any thing that he had either ſaid, or meant, but as that which is in it ſelf erroneous and dangerous; it is obſervable, That *any opinion or ſaying whatſoever, involving in it a non-performance of any promiſe, or Word of God, is unſound, and of a dangerous tendencie, and conſequence. Rom.*3.3,4.

4. From this clauſe, *For they are not all Iſrael, that are of Iſrael* (as it hath been expounded) it is obſervable, That *though Faith and holineſs commonly ſhoot forth in ſome of the branches of a natural propagation or deſcent, where there is, or hath been, a godly Anceſtry or Parentage, yet ſeldome, or never do they appear in all. Rom.* 11.1,2,15, 16.

5. From the ſame clauſe, as ſuppoſing that the *Jews* conceived all, or at leaſt the greateſt part of, thoſe to be *Iſrael*, [the true *Iſrael* of God] who were naturally deſcended from *Iſrael*, the Obſervation is, That *men frequently ſtretch the intentions of God in his collation of outward Priviledges beyond the truth:* Or thus, *Men under the enjoyment of outward priviledges, are apt to think more highly of themſelves, then there is cauſe, and to conceit themſelves* ſomething, *when as indeed they are* nothing, (as this Apoſtle ſpeaks elſewhere) *Phil.*3.3. *Rom.*2.3. 13. *Jer.*7.4.

6. (And laſtly) from theſe words, *Neither becauſe they are the ſeed of Abraham, are they all children,* which imply that the *Jews* (more generally) thus argued, and judged, it is obſervable, That *the Scriptures, in reſpect of the phraſe, and manner of expreſſion in many things, are ſo framed and drawn up by God, that by men of carnal minds they may eaſily be wreſted to their deſtruction. 2 Pet.* 3.16. 2 *Cor.*3.14,15. It followeth:

Verſe 7. *But in Iſaac ſhall thy ſeed be called.*] Meaning, that God himſelf declared, who, or what perſons of *Abrahams*

hams natural seed, his intent was should be counted for his children [*viz.* such *children*, that should inherit the promises] as also who should not be counted for such, in these words (spoken by himself unto *Abraham*) *but in Isaac shall thy seed be called*[h]. It is frequent in Scripture to mention words spoken by a person, without mentioning either the person speaking them, or sometimes the person to whom they were spoken. See *Gal.* 3. 11,12. *Acts* 1. 4. *&c.* The Apostle here entereth upon his main demonstration, intending to prove, That the rejection of such of *Abrahams* posterity by God, who according to his Doctrine, either were, or were likely ere long to be, rejected by him, doth in no consideration at all, by no tolerable consequence, make *the Word of God of none effect*, but rather (as he speaketh elsewhere) *establish it*. The argument or pro-syllogism by which he proveth this, may be thus formed.

[h] Gen. 21. 12.

The rejection of such Jews onely, or of such of Abrahams seed, to whom God made no promise, no absolute promise, of being their God, of justifying, blessing, or saving them, cannot make the Word, or promise of God to Abraham and his seed, of no effect.

But such are those Jews, and onely such, viz. to whom God hath made no promise, *&c. whose rejection is either asserted, or supposed by me in my Doctrine. Ergo,* The rejection of onely such as these, maketh not *the Word of God of none effect*: and consequently, neither is my Doctrine guilty of such a crime, either for asserting or supposing it. The Process of this argument from the first to the last, is very pregnant and clear. The Major Proposition the Apostle taketh for granted, as well he may; and therefore insisteth not upon any proof hereof. The Minor is the ball of contention between him, and his opposers, (the Jews) therefore for this he runneth,

and that by the way of this Argument.

If none of those Jews, who according to my Doctrine, are rejected, or likely to be rejected by God, have any promise from God that he will be their God, that he will justifie, blesse, or save them, then cannot the rejection of these make the Word or promise of God of none effect.

But true it is, That none of those Jews whose rejection is either affirmed, or supposed, in my Doctrine, have any such promise. Ergo,

The consequence in the Major of this Syllogism also is too pregnant with evidence of truth, to be denied. Therefore the Apostle passeth over this likewise without proof. For the proof of the Minor, he 1. supposeeth (that which is plain enough, and which his Adversaries knew well enough) *viz.* that such *Jews*, or such of *Abrahams* seed, who according to his Doctrine were spurious, and rejected by God, were onely such, who rejected *Iesus Christ*, and peremptorily opposed the Doctrine of Justification by Faith in him. 2. He proveth that such *Iews* as these, had no such promise made or appertaining unto them, as whereby God should stand ingaged to be their God, or to own them for such children of *Abraham*, to whom he ever engaged himself upon such terms. This he undertaketh to demonstrate from two famous Oracles uttered by God himself of old; the one, unto *Abraham* himself in person, *Gen.* 21. 12. the other unto *Rebecca*, the wife of *Isaac*, *Gen.* 25. 23. To this latter, he subjoyneth a testimony from one of the Prophets, for a more ample declaration of the mind of God herein, as we shall see when we come to *vers.* 13. By both these Oracles, as well joyntly, as severally, he proveth that the persons, whether Jews, or of any other Nation, with whom, under the name of *Abrahams* seed, God covenanted to be their God,

to

to juſtifie and ſave them, were not ſuch, who ſhould ſeek to be juſtified by Works, or the Law, but by Faith. The tenour of the former of theſe Oracles is contained in the words recited,

But, in Iſaac ſhall thy ſeed be called.] The occaſion of theſe words, ſpoken (as hath been ſaid) by God himſelf unto *Abraham*, was this. *Sarah*, taking notice that *Iſhmael*, *Abrahams* ſon by *Hagar* his ſervant, proved a ſcoffer, and miſuſed her ſon *Iſaac*, made it her earneſt requeſt unto *Abraham*, that together with his Mother, he might be turn'd out of doors. *Abraham* being very much diſ-ſatisfied with the motion, and loath to put in execution, what *Sarah* herein deſired, received a command from God, however to hearken unto her, and perform her requeſt, giving him this reaſon to ſatisfie him in the buſineſs; *For in Iſaac ſhall thy ſeed be called.*] As if he ſhould have ſaid, let it not be ſo grievous unto thee, to part with thy ſon *Iſhmael* out of thy houſe, becauſe I have a myſterious and great deſign in appointing thy ſon *Iſaac* to be thine onely heir, and cutting off *Iſhmael* from all hopes of being a ſharer with him in thine inheritance: This, or ſome like ſence to this, to be the true ſence (at leaſt one ſence) intended by God in thoſe words, the Apoſtle himſelf plainly declares in the words immediatly following by way of Interpretation;

That is, they which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed.] I confeſs that without ploughing with the Apoſtles heifer in this place, it would have been very hard for a man to have found out that Divine riddle in thoſe words, which he findeth. But we need not be jealous of his Interpretation, knowing from whom he received it. Well then (ſaith he) the mean- *Verſe 8.*

ing of God (at least his principal meaning) in those words spoken unto *Abraham, In Isaac shall thy seed,* &c. was this, or to signifie, teach, and declare this: 1. That the children of the flesh, are not the children of God. 2. That the children of the promise, are, and shall *be counted for the seed, i. e.* the children of God. For that is to be minded, that the Apostle doth not here give, or intend to give, the grammatical or literal sence of those words; *But in Isaac shall thy seed be called,* but the mystical or typical sence onely. And by this Interpretation which he gives, he plainly signifieth that the said words were not spoken or meant by God in a literal or Grammatical sence, or not in these sences onely; but rather in a sence typical, mystical, and allegorical. The type, mystery, or allegory contained in the words of that Oracle, he unfoldeth in this eight Verse, as the word τουτέστι, *that is,* sheweth; being a word familiarly used by this Apostle to give notice of an explication or Interpretation ensuing, *Rom.* 7. 18. *Rom.* 10. 6, 7. *Philem.* v. 12. *&c.* The mystery or spiritual secret, typified in the said Oracle, the Apostle declareth to be the mind or counsel of God concerning such persons of mankind, whom he purposed to own in the relation of children, and to confer the blessing or great inheritance of righteousness and salvation upon; and whom on the other hand he purposed to dis-own, and exclude from all part and fellowship in these blessed priviledges. Those (in the first place) whom he purposed to dis-own, and to exclude from the Grace and Priviledg of Sons, the Apostle, in his Interpretation of the Oracle, describes by this character or relation, that they are, *children of the flesh: They which are children of the flesh, these are not the children of God.* By *children of the flesh,* opposed to, *children of the Promise* (in the latter part of the

the Verse) he clearly meaneth such persons, who seek after, and expect spiritual priviledges, Adoption, Justification, Salvation, &c. in a *fleshly* way, *i. e.* by works, or by the observation of the Law; as by *children of the promise*, he must needs mean such, who depend upon the gracious and free promise of God for these heavenly accommodations. Elsewhere he useth *flesh* and *works* synonymously, and as mutually exegetical the one of the other. *What shall we say then that Abraham our Father, as pertaining to the* FLESH, *hath found? For if Abraham were justified by* WORKS, *he hath whereof to glory, but not before God*[i]. Evident it is, that by κατὰ σάρκα, *according to the flesh*, (in the former verse) and by ἐξ ἔργων, *by works* (in the latter Verse) he meaneth one and the same thing, and that he doth expound *Abrahams finding* somewhat *according to the flesh*, by his being *justified by works*. So *Gal.* 3.3. by *being made perfect by the* FLESH, he clearly means a being compleatly justified *by works*, as appeareth from *vers.* 2. (immediatly preceding) as also from *vers.* 5. and indeed from the general scope and carriage of the Chapter, yea and of the whole Epistle it self. Again, when he saith thus (*Gal.* 4.29.) *but as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now*; in these last words, *even so it is now*, his meaning must needs be this; they that are *now*, in these days, *born after the flesh, persecute* those that are *born after the Spirit*. And, by those *now born after the flesh*, he cannot mean, either 1. men born according to the course of natural propagation; because those here said to be *born after the Spirit*, were born upon such terms, and so the Antithesis, which he makes between the one, and the other, will fall; nor 2. can he mean unregenerate men, simply considered, or as such, because these are no where expressed or described, by

[i] Rom. 4. 1, 2.

by a being *born after the flesh*, (in the literal signification of the word, *flesh*) this being a character or description, agreeing as well to persons regenerate, as unregenerate; and besides, such a sence as this, is wholly irrelative to the business in hand, which is to prove an opposition, not between an estate of unregeneracy, and Faith in Christ, but between the works of the Law, and such a Faith, in the important business of Justification: Therefore by those *born after the flesh*, he must needs mean such, who (as elsewhere he describes them) *are of the works of the Law*[k], *i.e.* have their dependance upon *the works of the Law* for their justification, which dependance is (as it were) their spiritual subsistence and being. Yet again, where he saith, *We are the Circumcision, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence* IN THE FLESH[l]; by *having no confidence in the flesh*, he means, that they have not the least or lightest dependance upon the works of the Law for their justification. *Heb.* 9.10. the injunctions or performances of the Ceremonial Law are termed δικαιώματα σαρκὸς, carnal, or *fleshly Ordinances*. So that by the *children of the flesh*, (in the place in hand) it is a clear case that the Apostle meaneth such persons, who seek for righteousness in the sight of God, by the observation of the Law. The Metaphorical sence of the word, *children*, frequent in like constructions, gives some further light and strength to this Interpretation. They who love the light, and are so much addicted to it, are (in Scripture phrase) called, the *children of light*[m]; and so likewise they that embrace the Truth, are said to be *of the Truth*[n], *i. e.* (in effect) children of the Truth; as they who depend upon the Law for righteousness, are said to be *of the Law*, *Rom.* 4.14. and *of the works of the Law. Gal.* 3.10. They that love and give themselves to the studie of wisdome, are

k Gal. 3. 10.

l Phil. 3. 3, 4

m Luke 16. 8. John 12. 36. Ephes. 5. 8.

n Joh. 18. 37. 1 John 3. 19.

are called the *children of wisdome* [o]. They who love and practise obedience, the *children of obedience* [p]; they that embrace and depend upon this present world, for their comfort and peace, the *children of this world* [q], &c. In like manner, and phrase, they who love, embrace, and depend upon the *flesh, i. e.* (as hath been said) a carnal and fleshly way, principle, or means for their justification, or upon the merit of their own doings, are termed, *Children of the flesh.*

[o] Mat. 11. 19.
[p] 1 Pet. 1. 14.
[q] Luke 16. 8.

This to be the clear sence and import of the clause, is yet more evident from the description of those, who are by the Apostle opposed to these *children of the flesh*: these he calls, *the children of the promise.* Now that by *the children of the promise*, he means, Beleevers, and those who seek after Justification by Faith, the familiar language of his own pen demonstrates. In one place, he affirms, that *those that are Christs* [meaning, Beleevers in *Christ*] *are Abrahams seed*, and *heirs according to the promise* [r], *i. e.* according to the intent and mind of God in that promise, wherein the inheritance of life and blessedness are promised unto *Abraham, and his seed.* Elsewhere he opposeth the Law, and the Promise. *For if the inheritance be of the Law, it is no more of promise: but God gave it unto Abraham by promise* [s]. In another place, those that *are of the Law* [*i. e.* as we formerly expounded the phrase, that seek justification by the works of the Law] to those that seek it by the promise. *For if they, which are of the Law be heirs, then Faith is made void, and the promise made of none effect* [t]; meaning, that then they who expect the inheritance by Faith, and by the Promise, shall be frustrated in such their expectation. Elsewhere he calls Beleevers, *Heirs of the promise* [u]: and in one place (a passage of much like import with that now before us) he expresly calls those who beleeve in

[r] Gal. 3. 29.
[s] Gal. 3. 18.
[t] Rom. 4. 14.
[u] Heb. 6. 17.

Christ, (amongst whom he numbreth himself) and this in opposition to those who look for Justification by the works of the Law, *the children of Promise. But we, Brethren, according unto Isaac,* [or, as *Isaac* was] *are the children of promise*[x]. So that evident it is, that by the *children of the promise*, who the Apostle saith, God meant should be *counted* for the emphatical *seed* of *Abraham*, which was to inherit, he meaneth, true Beleevers; and if so, then by the *children of the flesh*, which he opposeth unto these, and which he denieth to be *Abrahams* seed [in such a sence] he must needs mean, those who *are of the works of the Law.*

x Gal. 4.28.

If it be demanded, but what was, or is, there in that saying to *Abraham, For in Isaac shall thy seed be called*, that gives the least overture to such a sence intended by God in them, as the Apostle here mentions; as *viz.* that God thereby should teach, or insinuate, that Beleevers onely, and not they who look to be justified by works, should be counted or adjudged by him, for that seed, or that kind of seed, of *Abraham*, whom he would adopt for *children*, and make heirs; or what agreement is there between such a Text, and such an Interpretation? I answer:

Ishmael, who was by order from God put out of doors, was (as the Apostle elsewhere) *born* [*or begotten*] *after the flesh*[y]; *i. e.* acording to the ordinary course of nature, upon such terms as children commonly are begotten, and born in the world, *Hagar* his mother being a young Woman, and in a likely capacity to conceive, and *Abraham* as yet not so dead in his body, but that he might have children, and this without miracle, or any extraordinary interposure by God, by a wife so capable as *Hagar* was: Whereas *Isaac* is said to have been *born*, or begotten, κατὰ πνεῦμα, *after* [*or according to*] *the*

y Gal. 4.23, 29

Habet enim ordo naturæ ut ex juvencula prosit quis non nimium senex filios procreare. Estius in Gal. 4. 23.

the Spirit, i. e. by a peculiar interposure of the Spirit of God: 1. In making a promise unto *Abraham*, that *Sarah* shall yet have a Son by him before she died, notwithstanding the deadness of her womb, and of his body also; in which respect he is said to have been *born*, or begotten *by promise*[z], whereof our Apostle also remindeth us in the Verse immediatly following. 2. In strengthning and assisting both *Abraham* and *Sarah* to believe this promise. 3. (And lastly) in a supernatural collation of strength, upon *Abraham* to beget, but especially upon *Sarah* to conceive, a son, according to this their Faith in that promise: for of this the Apostle takes special notice elsewhere; *Through Faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age*[a] *&c.* So then these two children, in their different and respective manner, or terms of Conception, do with a most exquisite aptness, and sweetness of resemblance, typifie the one (*viz. Ishmael*,) those that seek after justification by works; the other (*Isaac*) that seek it by Faith. For they who expect Justification by works, depend upon themselves and their own natural goodness and strength for the obtaining of it, and so have their spiritual subsistence or being (as it were) in a way of nature; as on the other hand, they who expect justification by Faith, receive their spiritual being from the gracious and free promise of God. So that in these words spoken by God unto *Abraham*, *For in Isaac shall thy seed be called*, under the literal or grammatical sence of them, (whatsoever this be, though it be variously formed by Interpreters) there was this counsel or purpose of God mystically, or allegorically signified, *viz.* that those who should spiritually resemble *Ishmael* in his birth, and seek for a subsistence in peace and happiness by the

Eos enim vi natu a genera-vit Abraham senex ex Ke-tura juvencul-. Possibile est se-nem ex juven-cula suscipere prolem, ex de-crepita, sterili impossibile est naturaliter. Paræus in loc.

z Gal. 4. 23.

a Heb. 11. 11.

strength of nature, or works of the Law, should be excluded from them; but that all those who should spiritually resemble *Isaac* in his, and receive their spiritual subsistence and being from, and by vertue of, the gracious and free promise of God, should inherit life, and peace, and glory. Some give this sence of these words, *In Isaac shall thy seed be called, i. e.* that seed of thine, in whom all the Nations of the Earth shall be Blessed, shall descend from *Isaac*, not *Ishmael*: Others, this; That Generation or Nation of men, unto whom I intend to perform those gracious promises formerly made unto thee, and thy seed, as of giving the Land of *Canaan*, of making a Covenant with them, of dwelling amongst them, &c. and consequently who shall more particularly be taken notice of in the world, for thy posterity or seed, shall lineally descend from *Isaac*, and not from *Ishmael*, whose posterity shall be reckoned in common with the other Nations of the Earth. This latter sence is much the better, and bears the Allegory more naturally, and with clearness of resemblance. For God intending that onely those who should naturally descend from *Isaac*, who was *Abrahams* son by promise, (though not all these neither, as we shall see in the verses following) and hereby themselves also (in a sence) children of promise, should inherit the external priviledges and good things promised unto *Abrahams* seed, hereby might well, as in an Allegory, or Mystery, signifie, that onely they, who should be spiritually born, as *Isaac*, and *Abrahams* seed by him, were naturally, should inherit those spiritual and heavenly priviledges and good things, whereof those external priviledges, were manifest shadows and types.

If it be demanded, But how can *Abrahams* seed be said to be counted, or estimated (in the sence given) in *Isaac*,

Isaac, and his seed and posterity, when as one part of his seed, *viz. Esau* with his race, was no more included, or intended to be included, by God, in those great promises made unto *Abraham*, and his seed, then *Ishmael* and his race were?

I answer, 1. That God, in restraining his computation of *Abrahams* seed unto *Isaac*, and his line, did not necessarily enlarge it to the whole extent and compass of this line: From this saying, *But in Isaac shall thy seed be called*, (literally and grammatically onely understood) there can no more be inferred but onely this; That that Nation or people, to whom he meant to perform those great and gracious promises, as concerning the Land of *Canaan*, signal multiplication, &c. made unto him [*Abraham*] and his seed, should naturally descend from the loyns of *Isaac*; not, that whosoever, or what people soever should descend from him, should be *counted his seed*, in such a sence.

2. The Reason (probably) why God would not have all that should proceed from *Isaac's* loyns to be counted *Abrahams* seed (in the sence lately declared) *i. e.* heirs of those temporal promises, which were made, and consequently intended to be performed, to his seed, may be to signifie and teach (by way of Type) that even from *Abrahams* spiritual seed themselves (true and sound beleevers) a carnal generation might, and would, proceed, persons that should not inherit the spiritual *Canaan*, with their Parents.

Or rather (3. and lastly) the reason hereof might be, that God by this means might so much the more effectually declare and shew, as in a redoubled type, chiefly unto the *Jews*, and then also to the rest of the world, his liberty and resolution to nominate and repute for *Abrahams* seed, (*i. e.* for such as should inherit

the celestial *Canaan*) whom and what manner of persons he pleased; as also to exclude from part and fellowship in this great business, whom, and what manner of persons he pleased; and as well in the one, as in the other, as well in his accepting, as excluding, to steer a course, contrary to the expectations and thoughts of men. For who would have thought, that having declared his mind and purpose to compute *Abrahams* seed, in, and by, *Isaac*, he should, not onely reject one part, one half (as it were) of *Isaacs* seed, (as *viz. Esau*, and his race) from this dignity, but even that part of it, unto which, in the judgment of men, it rather seemed of right to appertain, *Esau* being the elder Brother, and *Jacob* to whom God adjudged it, the younger. This reason is intimated by the Apostle himself, *vers.* 11. (as we shall see when we come thither.)

By the way, from what hath been said, it appears, that, according to Scripture notion, *Abraham* may be said to have three (or indeed four) several kinds of children, or seeds. First, such as were propagated of him, according to the flesh, but did not so much as inherit the carnal or outward priviledges promised to him and his seed. Of this kind were *Ishmael*, *Esau*, and all the rest of *Abrahams* children (*Isaac* onely excepted) with their respective generations and posterities. Secondly, such who not onely naturally descended from him, but were intended by God to be made joynt heirs of the letter of the great promises made to him and his seed, and yet should not inherit the spiritual or heavenly good things typified in, and by these promises. These were such, who descended from *Abraham*, first by the line of *Isaac*, and then of *Jacob* also, but yet were no true *Israelites*, nor children of the Faith of their Father *Abraham*. Thirdly, those are (in a more rich and compleat

sence)

sence) *Abrahams* seed, who being lineally, according to the course of natural propagation, descended from him, whether by *Ishmael*, or by *Isaac*, or by any other of his natural children, were partakers of his Faith, as well as of his flesh, and true worshippers of the same God with him. Lastly, those also are in the Scriptures (especially of the New Testament) frequently called *Abrahams seed*, who beleeve in God, as *Abraham* did, whether naturally descended from him, or no. These two last named kinds, notwithstanding the difference of carnal descent between them, may yet well pass but for one and the same seed; and so the New Testament speaketh of them. And of this seed the Divine Oracle before us, *But in Isaac shall thy seed be called*, principally speaketh.

To prove, that God, by declaring unto *Abraham*, that *in Isaac his seed should be called*, in those words, *in Isaac*, onely minded *Isaac* in respect of the manner, means, or terms of his conception and birth, (and consequently, that his meaning was, that they who should spiritually resemble him in these, should be *called*, *i. e.* counted and honoured by him as *Abrahams seed*, κατ' ἐξοχὴν) he immediatly adds;

For this is the word of promise, At this time will I come, and Sarah shall have a son.] To shew that *Isaac* was a son of promise (and so a meet type of those, that should be begotten of the gracious promise of the Gospel by Faith) he citeth the very words of the promise, or at least the sum and substance of them) by which *Isaac* was begotten and born. The tenour of the place (or places rather) in *Genesis*, unto which the Apostle relateth, is this: *And he (God) said, I will certainly return unto thee according to the time of life, and lo Sarah thy wife shall have a son*[b]. And because *Sarah* at the first hear- *Verse 9.*

[b] Gen. 18. 10.

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ing of these words, *laughed*, as not beleeving them to be true, (herein a type of the great averſnes in men to beleve the promiſe of Juſtification by Faith) God repeats and re-aſſerteth them ſoon after: *At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a Son*[c]. But before either of theſe promiſes, God had ſaid thus to *Abraham*: *But my Covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time the next year*[d]. Our Apoſtle (in the place in hand) takes ſpecial notice of that *ſet time*, mentioned in the laſt paſſage from *Moſes*, in theſe words, Κατὰ τὸν καιρὸν τοῦτον, *i. e. according to this very time*; as alſo of the word, ἐλεύσομαι, *I will come*, from both the former. Theſe two circumſtances, the one of Gods *coming*, *viz.* to fulfill his promiſe in cauſing *Sarah* to have, or to bring forth, *a Son*; the other, of the preciſe *ſet time*, when he would thus *come*, plainly and pregnantly evince *Iſaac* to have been a Son of promiſe, conceived and born, not upon the meer account of nature, or in the way of ordinary propagation, but by vertue of that peculiar promiſe, which God interpoſed, and both *Abraham* and *Sarah*, beleeved in order to his conception and bringing forth. *At this time I will come, and Sarah ſhall have a Son*: As if he ſhould have ſaid, Thou mayſt certainly know that that Son, which *Sarah* thy wife ſhall bear unto thee, ſhall be conceived and born, by vertue of my *coming* unto thee [*i. e.* by my ſpecial and gracious interpoſure in this kind on thy behalf] and not according to the courſe of common propagation, becauſe ſhe ſhall bring him forth, neither ſooner, nor later, but at the juſt preciſe time which I now declare unto thee. To *come*, in Scripture frequently ſignifies to help, reſcue, aſſiſt, deliver, &c. *Venire dicitur* (ſaith *Calvin*, on *Matth.* 10. 23.) *qui rebus deſperatis opem fert.*

[c] Verſe 14.

[d] Gen. 17. 21.

See

See *Luke* 18. 8. *Jam.* 5. 8. *Heb.* 10. 37. *Hos.* 6. 3. *&c.*

Before we come to take up such Doctrinal Observations as the Verses last opened afford, it is very necessary that we take, and give, notice, (from the premises) that *Isaac* is not brought upon the theater of the Apostles discourse in this Chapter, either as a type, instance, or example of persons personally, or under personal considerations, elected by God from eternity, but as a type of that generation of men, how few, or how many soever they should be, that shall be justified by God, counted his children, and judged meet to inherit his Kingdom. This clearly appeareth from the whole carriage of the context, and from the expres tenour and tendency, of all that is here alledged or said concerning him. Here is not the softest air, or gentlest breathing of any such purpose or decree of God, by which *Isaac* should from eternity, be in a meer personal consideration peremptorily elected: but the manner of his conception and birth, with the expres reasons or causes of both, are narrowly scann'd and laid forth by the Apostle, as typifying the counsel and purpose of God concerning Justification and spiritual Sonship, and shewing who, or what manner of persons they must be, who shall receive the grace of Justification and Adoption from him, *viz.* such, who shall spiritually resemble *Isaac* in his birth, and be begotten, not of the Law, or the works thereof, but of the gracious and free promise of God, and Faith therein. Such a notion as this is expresly coherent with the main scope of the Apostle in the Epistle all along, which is, to shew, and prove, in opposition to the *Jewish* confidence and conceit, that Justification is not to be obtained by the works of the Law, but by Faith; whereas a discourse concerning such an Election and Reprobation of persons from eternity, as

many Expositors fancie in this place, would be altogether eccentrical to his business, and neither make for his Doctrine, or way of Justification, nor yet against the Doctrine or way of his Adversaries, the *Jews*. For were there such a Decree of Election and Reprobation, as they contend for, granted, or supposed in God, yet might the Justification of the persons elected be, as well by the works of the Law, as by Faith: But that *Isaac* in the manner of his birth, signified, or typified, those that were to be justified by Faith, was *Austins* notion and sence long agone *. Nor can it, so much as colourably, be proved from any thing spoken by the Apostle concerning *Isaac* in this quarter of his discourse, that he was peremptorily elected unto salvation from eternity; no nor yet that he was so much as a true Beleever; though this (I grant) be evident enough from the Scriptures elsewhere. And as *Isaac* is neither here nor elsewhere, held forth as a type or example, of persons peremptorily elected unto life from eternity, so neither was *Ishmael*, either type, or example, of persons peremptorily Reprobated from eternity, but onely a type of persons seeking Justification by the Law, whether in time they come to repent of this Error, and seek it by Faith, or no. Yea I know no Expositor, whether Ancient or Modern, that passeth any definitive sentence of Reprobation upon *Ishmael*; but I know that some of our best Modern Expositors (as *Bucer* and *Musculus* by name) affirm and teach, not onely a possibility, but a probability of *Ishmaels* salvation c. Yea *Austin* himself, amongst the Ancient, teacheth once and again, that He was not cast out of *Abrahams family because he was born of*

* *Non autem sufficit quod de libera uxore natus est* Isaac, *ad significandum populum heredem Novi Testamenti; sed plus hic valet quod secundum promissionem natus est.* Aug. Exposit. ad Galat. c. 4.

c *De Ismaele & Esau ipsis non est quod pronunciemus eos prorsus a Deo esse rejectos; malo c edere utrique pietatem paternam profuisse, ut licet graviter itemtidem deliquerint, salutem tamen consecuti sint, donati & ipsi vera fide in misericordiam Domini, &c.* M. Bucer ad Rom. 9 11.

Ista licet multum prærogativæ haberent, cujus Apostolus Rom. 9. *meminit, haud impediebant tamen quominus & Ismael signo fœderis obsignandus esset & ad gratiam unius ac veri Dei pertineret, si fidem Abrahæ patris sui non abjiceret. Neque adimebatur Ismaeli spes salutis, quæ in Christo unico mediatore expectabatur, &c.* Musc. in Gen. 17. 1.

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the servant, or *bondwoman, but because of the injury which he did unto Isaac*[f]. Nor doth Gods act in chusing *Isaac* before he was born, to make him a Son of promise, any ways prove his Election or choice of him from eternity, unto salvation; but onely his designment of him for a type of those, whom he intended to justifie, or rather for a typical Doctor of that method, way, or means, by which his counsel, and purpose was to justifie the world; and this not so much, (or rather not at all) in his person, or in respect hereof, but of his propagation and the manner and terms hereof, according to what hath been already observed. If the Apostles scope or intent had been to propose or mention *Isaac*, as a type, instance, or example, of persons, under a meer personal consideration, or of the meer will and pleasure of God, elected from eternity, his narrow sifting and searching into the terms and manner of his conception and birth; and so his mentioning the Divine Oracle concerning Gods estimating or computing *Abrahams seed* by him, had been meer impertinencies, and altogether irrelative to his purpose. Whereas if we suppose him to be in this passage held forth as a type of such persons, whom God intends, and always intended to justifie, all the said particularities will appear like apples of Gold with pictures of Silver, I mean, of a most pleasant and pertinent accommodation thereunto. The consideration hereof (I presume) it was that so far overruled the judgment of learned *F. Cameron*, that he granteth that the Apostle hitherto had discoursed the business of Justification. And how little reason he had to conceive that here he should lay down this subject, and in the next words fall upon *Vocation*, will sufficiently appear from the words themselves, when we come to them. In the mean time, Let us take up some

[f] *Aug. Expost. in Joh. Tract.* 11.

brief Obſervations from the Verſes laſt opened by the way; and then advance.

1. From theſe words, *verſ.* 7. *But in Iſaac ſhall thy ſeed be called,* this Doctrine ariſeth (in the general,) That *God teacheth the great myſteries of ſalvation, not by expreſſneſs of words and Doctrine onely, but by ſpecial providences and diſpenſations alſo.* By cauſing that part, or vein of *Abrahams* poſterity, which was to deſcend from the loyns of *Iſaac,* to be eſtimated and taken knowledg of in the world, for *Abrahams* ſeed (*viz.* by conferring the great things promiſed unto *Abraham and his ſeed,* upon them, and upon them onely, and upon no other part of it) he informed the world (as the Apoſtle here informeth us) of his great and bleſſed counſel and purpoſe to juſtifie men by Faith; as on the contrary by cauſing *Iſhmael* with his mother to be caſt out of *Abrahams* family, he taught the world, that they who expected juſtification and ſalvation by works, ſhould be rejected by him, 1 *Cor.* 10, 11. *Gal.* 4. 23, 24, 25, *&c.*

2. From the ſame words, *But in Iſaac ſhall &c.* this alſo is obſervable, That *God without acceptation of perſons, may advance one branch, or line, of the ſame family above another, not onely in outward things, but in ſpiritual priviledges and accommodations alſo.* *Iſmael* was *Abrahams* ſon, as well as *Iſaac*; yet *Iſaac* and his poſterity had a better ſhare of the good things promiſed unto *Abraham* and his ſeed, ſetled, and conferred upon them, then *Iſhmael,* and his. Acceptation of perperſons hath place onely in judiciary awards, not in diſpenſations of grace or bounty, 1 *Sam.* 16. 12. compared with *verſ.* 7, 8, *&c.* 1 *King.* 2. 12. compared with *verſ.* 23, 24, *&c.*

3. Theſe words (*verſ.* 8.) *That is, they which are the children*

children of the fleſh, theſe are not the children of God; exhibite this Doctrine, That *Gods counſel, or purpoſe, concerning the way wherein, or terms upon which, he will juſtifie, and adopt men, are not ſutable to the carnal thoughts or imaginations of men.* *Iſa.* 55.8,9. 2 *Cor.* 10.18. *Rom.* 2. 29.

4. From the ſame words, this alſo may be obſerved; That *as contrary as mens thoughts are to the counſel of God about the great buſineſs of Juſtification and Adoption, yet very confident men are of their congruity, or conformity thereunto.* This the Apoſtle ſuppoſeth in oppoſing this conceit of the *Jews*, that the *children of the fleſh*, [*i.e.* ſeekers of Juſtification by the Law] muſt needs be the *children of God.* *Gal.* 5. 7, 8. *Rom.* 10.3. *Joh.* 9. 39, 40.

5. From theſe words, [*But the children of the promiſe are counted for the ſeed*] this Doctrine putteth forth; *Amongſt men, capable through yeers of beleeving, thoſe onely are the true Sons of God,* (ſo eſteemed by him) *and heirs of ſalvation, who receive their ſpiritual being from, and are begotten of, the gracious and free promiſe of the Goſpel.* 2 *Pet.* 1.4. *Gal.* 3.16.

6. From theſe words (*verſ* 9.) *For this is the word of promiſe, At this time will I come, and Sarah ſhall have a Son,* this Doctrine ſheweth it ſelf: *God frequently maketh promiſe of ſuch great things, which he graciouſly intendeth unto men, ſome time before he actually confers, or performs them.* 2 *Pet.* 3.13. *Rom.* 1.2. (beſides other places without number.)

7. (And laſtly,) Upon the latter part of the words, *At this time will I come, and Sarah, &c.* the fruit of this Doctrine groweth, *That by means of a ſpecial Divine interpoſure ſometimes things are brought to paſs above, and beyond expectation. Who would have ſaid unto Abraham*

(said *Sarah* her self) *that Sarah should have given children suck? Gen.* 21. 7. Yet by Gods coming to her (as we have heard) it so came to pass. *Isa.* 64. 3. 1 *Sam.* 1. 19, 20. (with other places.)

Verse 10. *And not onely this, but when Rebecca also had conceived*
11. *by one, even by our Father Isaac, (For the children not being yet born, neither having done any good or evill, that the purpose of God according to Election, might stand, not of*
12. *works, but of him that calleth,) It was said unto her, The*
13. *elder shall serve the younger, As it is written, Jacob have I loved, but Esau have I hated.*

Having proved from what had been done in *Abrahams* family, and had passed between God and him, about his Son *Isaac*, that Gods pleasure and purpose was to account onely those for *Abrahams* seed, or persons justified, and in a capacity of inheriting the true *Canaan*, who after the manner of *Isaac* should be children of the promise, *i. e.* true Beleevers, in the Verses now mentioned, he prosecutes the same Argument, by insisting upon another special dispensation of God in the family of *Isaac*, whereby he discovered himself, onely with more significancie and plainness, to the same purpose. This Elliptick clause, οὐ μόνον δέ, (frequent in the writings of this Apostle) here translated, *And not onely this*, plainly sheweth, 1. That the Apostle continueth, and goeth on with, the Argument or Subject of his former discourse: And 2. That what he is now about to add, unto that lately spoken, is of somewhat a more pregnant and considerable import that way. The words according to the Original, onely signifying, *But not onely*, stand in need of somewhat to be added to them, to compleat their sense. The substance of what is to be added upon this account, is easie enough to be conceived by the exigency of the context, which clearly shews, that

that the Apostles meaning in them, with that which follows) was this, or to this effect: That God did not onely discover his mind or counsel unto *Abraham*, by saying unto him, *In Isaac shall thy seed be called*, who, or what manner of persons they should be, whom he would estimate or call *Abrahams seed*; but he made a more full and clear discovery of the same counsel of his also in the family of *Isaac*, in saying unto *Rebecca*, *when she had conceived by one --- the children being not yet born --- The elder shall serve the younger. q. d.* God did not onely at first discover unto *Abraham*, somewhat more darkly and obscurely, who, and who onely, should be reputed his seed, that seed of his, whom he intended to make heirs of the world, but soon after he made the same discovery, onely more lightsomly and plainly, unto *Rebecca* also. The knowledg and due consideration hereof will help us to keep a straight course in interpreting and understanding the Apostles meaning all along the context in hand; wherein otherwise we may soon be bewildred, and so intangled, that we shall scarce be able to make, either head, or foot, sap, or sence, of any thing delivered herein. And this is that which hath befallen the generality or greatest part of our Interpreters in their Expositions of the place.

But it may be demanded, how it can, from the passage before us, and the words hereof, be proved, that the Apostle herein intended at all, to shew, or prove, who, or what manner of persons they are, who God accounteth for *Abrahams* seed (in the sence declared;) And 2. How such a Point or Doctrine as this can be conceived to be more emphatically, and with more effectualness of proof, argued and demonstrated in this passage, then in the former.

Concerning the former, (not to re-mention the Argument

gument drawn for the proof of this from the words, *And not onely this,* which are clearly connexive of the two passages, or contextures of Scripture, this, and the former, as was hinted,) 1. Evident it is, that the two Persons here mentioned, *Jacob* and *Esau*, are not considered in their meer persons, nor (indeed) so much (if at all) in their persons, as in their posterities, or as persons together with their respective posterities constituting two several Nations, or bodies politick of men. This is plain from the words in *Genesis*, the substance whereof the Apostle here expresseth. *And the Lord said unto her* [Rebecca,] *Two* NATIONS *are in thy womb, and two manner of* PEOPLE *shall be separated from thy bowels: and the one* PEOPLE *shall be stronger then the other* PEOPLE: *and the Elder* [people] *shall serve* [1] *the younger* [8]. And whereas our English Translators, in the passage of the Apostle before us, have (without warrant from the Original) inserted the word, *Children,* [*For the* CHILDREN *being not yet born, &c.*] they might (I conceive) as well, and with as good, if not better, agreeableness unto the Apostles mind, have supplied the word, *Nations, For the* NATIONS *not being yet born, &c.*]

[1] Gen. 25. 23.

From hence (by the way) it evidently appears, that *Jacob* and *Esau* are not here propounded, either as types or examples, of a meer personal, but of a certain specifical, or National, Election, and Reprobation; *i.e.* of men invested with such or such a qualification, whosoever, how many, and how few soever, they shall be found to be. Which typical representation or service, doth not necessarily require, or suppose, either the Election unto, or Reprobation from, eternal life, either of the persons themselves, *Jacob* and *Esau*, nor yet of their posterities, in whom this representation is made. Some of our best

Expositors

Expositors (as was formerly in part, and may further be shewed in time) plainly grant and affirm, that the eternal rejection of *Esau* from the love and favour of God, cannot be evinced from this place. And that very many of *Jacobs* race, were not elected to eternall life, and some of *Esaus* race, not reprobated from this life, are things too evident from the Scriptures to be denied, or questioned: nor are they questioned (I presume) or denied by any.

2. As evident it is as the former, that these words (spoken by God under such circumstances as are here specified) *The elder shall serve the younger*; as likewise those of the Prophet *Malachi, Jacob have I loved, but Esau have I hated,* are cited by the Apostle to prove (according to their typical signification and import) *That the purpose of God according to election,* doth, and will *stand, not of works, but of him that calleth: i.e.* That the purpose or counsel of God, which answereth, or correspondeth with, and which is the ground and cause of that Election, which he maketh amongst men, unto the honour and dignity of being reputed *Abrahams* seed (in the sence declared, for there is no ground to imagine that he here speaks of any other Election) might appear to remain unchangeable in him, even the same, which he had declared unto *Abraham,* (and in him, unto the world) in that Oracle delivered unto him, lately mentioned, and explained; the tenor, or effect, of this purpose, or election, of his, being, not to elect or chuse to that dignity, upon consideration of mens works, or observations of the Law, (which unto men seems most reasonable and equitable) but according to his own will and pleasure, as having an unquestionable right to make his terms in this kind what he pleaseth, in as much as he is he *who calleth, i.e.* who freely setteth,

or holdeth forth the great price of Justification, or Sonship unto *Abraham*, inviting the world to contend and run for it. As he that at his own cost and charges, builds an Hospital, Alms-house, or the like, ought in all reason and equity to be at liberty to constitute and appoint the Laws, terms, qualifications, or conditions, by, and according unto, which, persons shall be admitted to partake of the benefit of either, and not to have terms obtruded or put upon him in this kind by others: And as in the Olympiaque games of old, he that was the Ἀγωνοθέτης, *i. e.* the person who at his proper charge bestowed and set forth the prize, or reward, by which men were invited to try Masteries in those games, was always allowed to nominate and prescribe the Laws, or rules, by which these exercises were to be performed, and according unto which the prize set forth by himself was to be awarded and given[h]: In like manner (saith the Apostle, in effect) God freely, of his meer grace, and bounty, inviting and calling men to the high prize and priviledg of Justification, or Sonship unto *Abraham*, and not being necessitated hereunto by any Obligation, or rule of Justice, most reasonable and meet it is, that he should please himself, not men, nor Angels, in appointing the terms and conditions, upon which this blessed investiture should be actually conferred upon men. And what his good will and pleasure is in this kind, (I mean concerning the Law, or terms, upon which he will justifie men, or own them for *Abrahams* seed) as *viz.* that he will confer these priviledges upon men, not for, or acccording to their *works*, or obsevnace of the Law, but for, and upon their beleeving, as he had formerly declared in *Abrahams* family, by saying unto him, *But in Isaac shall thy seed be called*, so here he declares it the second time in

[h] The Apostle 2 Tim. 2. 5. plainly relateth hereunto, writing thus; *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully*, i. e. unless in his striving he submits unto and observes the Laws prescribed by the Master of the Exercise, or of him that bestows the Crown.

in *Isaacs* family, by saying unto *Rebecca*, concerning the two Nations which were yet in her womb, *The Elder shall serve the Younger.*

But it may be demanded, how, or upon what account, such a saying as this from God, *The elder shall serve the younger*, can import, or imply, That Gods purpose is to chuse, or nominate for *Abrahams* spiritual seed, not by the rule of works, or legal Observations, but according to his own pleasure, *i. e.* by the rule of Faith (as hath been declared?) I answer:

1. If we consult the Historie in *Moses*, from whence the Apostle cites the words in hand, by, *The elder*, and *the younger*, the two Nations, or people, which were to descend from the two children, *Esau* and *Jacob*, are clearly meant, according to the expres tenor of the words (lately presented,) *Two Nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger then the other people: and the elder* [people] *shall serve the younger*, [*Gen.* 25. 23.] *i.e.* The Nation or people that shall descend of the Elder Brother, *Esau* [meaning, the *Edomites*, or *Idumeans*] shall be in subjection unto that Nation, which shall be propagated by the younger Brother *Jacob* [*viz.* the *Israelites*] and shall acknowledg them for their Lords. In this sence the said prophetical Oracle was historically and literally fulfilled, when the *Idumeans* in *Davids* time, were overcome by the *Israelites*, and made tributaries unto them, 2 *Sam.* 8. 14. *Psal.* 60. *tit.* 1 *Chron.* 18. 11, 13. But how the said Oracle can be understood to have been verified, or fulfiled in the persons of *Esau* and *Jacob*, no where appeareth from the Scriptures; but the contrary rather. For although *Esau* sold his birth-right, or right of Primogeniture unto *Jacob*, by means whereof *Jacob* might seem to

have purchased or obtained a right of power to rule over *Esau*, according to the Law of primogeniture amongst Brethren, then in being (at least amongst the *Jews*) yet that he ever exercised any such power over *Esau*[i], or that *Esau* ever became subject unto him, is not onely besides, but even contrary to, what we finde here written. For we finde that *Jacob* was rather in subjection unto *Esau*, and was sorely afraid of him, and his power, and first by his Messengers, and afterwards by himself, acknowledged him, and this over and over, for his Lord, and himself his servant. *Gen.* 32. 4. and 33. 8, 13.

[i] *Ipse Esau nunquam fuit sub dominio Jacob; imo Jacob illum vehementer timuisse legitur.* Musc. in Gen. 25.

From hence it appeareth as clear as the Sun at noonday, that neither *Esau*, nor *Jacob*, are here instanced by the Apostle, in any other consideration, then onely as they were significators of their posterities (respectively) and consequently, not as instances, or examples of any such personal Reprobation from eternity, as some are pleased to imagine. For certain it is, that not simply some, but very many, if not far the greatest part of *Jacobs* posterity it self, were wicked, and reprobated or rejected by God; and not less certain (or, not much less certain) but that some of *Esaus* posterity were partakers of the Faith of their Father *Abraham*, and so beloved of God. But,

2. True it is, that however *Esau* in his posterity, was in subjection, and under tribute, unto *Jacob* in his, for a time, yet according to the Prophetical prediction of their Father *Isaac* unto *Esau*, *But it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck*[k], not long after, the *Idumæans* (*Esaus* posterity) joyning with *Nebuchadnezzar* in the siege of *Jerusalem*, here exercised a kind of imperious or lordly cruelty over their brethren, above what the

[k] Gen. 27. 40.

rest

reſt of their enemies did (as appears *Pſal.* 137.7. *Ezek.* 35. 5. *Obad. verſ.* 10, *&c.*) Hereby it plainly appeared that they had recovered their liberty, and were now rather Lords over, then ſervants or tributaries under, or unto, their brethren the *Iſraelites* (*Jacobs* poſterity.) The time wherein *Eſau* in his poſterity remained in ſubjection unto *Jacob* in his, appears by computation from the Books of the Kings, to have been about 166 years. And as this ſubjection of *Eſau* unto *Jacob* in their reſpective poſterities, was preſignified by *Jacobs* taking hold on his Brother *Eſaus* heel, thus ſupplanting him (as it were) in his birth; ſo did it continue under the reign of five Kings of *Jacobs* race, ſignified (as ſome conceive) by the five fingers of *Jacobs* hand, by which he ſupplanted him. But the conſideration hereof doth no ways accommodate the Apoſtles ſcope, or intent, in his citation of the Divine Oracle, *The Elder ſhall ſerve the younger*; which (as himſelf expreſſeth it) was to prove, That *the purpoſe of God according to Election might ſtand*, or be declared to remain firm and unchangeable; unleſs (haply) it be by ſome ſuch intimation as this, That when God ſaid to *Rebecca*, *The elder ſhall ſerve the younger*, his meaning was not, that he ſhould always ſerve him, and conſequently that that *love*, wherewith God is ſaid (in the Verſe following) to have loved *Jacob* above *Eſau*, was not any ſuch love, out of which he would be ſuppoſed to have elected *Jacob* to eternal glory. For if this ſaying of God, *The elder ſhall ſerve the younger*, proceeded from ſuch a love as this, it muſt import, that the eſtate or condition of Lordſhip, therein aſſerted unto *Jacob* the *younger*, ſhould be perpetual, and without interruption. So that no literal ſence whatſoever, as ſuch, will render the ſaid words any ways coherent with the Apoſtles drift.

or scope of the place (formerly expressed.) Therefore such a sence, which will make them comportant herewith, must be found out: which must needs be some such, which is commonly termed mystical, or allegorical; yet this such also, which may clearly appear to have footing and foundation in that which is literal. Therefore,

3. As we had declared before, that God in *Abrahams* two sons mystically signified, in *Isaac*, born of the free-woman, who, or what manner of persons they were, who should be the true Sons of God, and inherit the Adoption, *viz.* such as should beleeve; and again in the other (*Ishmael*) born of the bondwoman, who and what manner of persons they were, who should be excluded from this dignity, *viz.* those who should depend upon the Law, and the observation thereof, for the obtaining of it; in like manner in the two sons of *Isaac*, he mystically declared the same thing (in effect) the second time. In *Jacob*, who by his all-disposing providence, proved the latter born, or the younger, and yet had the dignity and priviledg of the first born conferred upon him, he mystically signified, the people of the new, or latter Testament, or Covenant, *viz.* those who should beleeve, and that these should have the preheminency of respects with God: in *Esau*, who by the same providence, *became the Elder*, or first born, and yet was less respected and regarded by God, and adjudged by him to a servile condition, he likewise signified the people of the old, or first Covenant of Works, (*i. e.* those that should expect Justification or Adoption by the works of the Law) and who upon this account should be rejected by God from inheriting the true and heavenly *Canaan*.

Nor doth that of the same Apostle *Gal.* 3. 17. at all make

make againſt this. *And this I ſay, that the Covenant which was confirmed before of God in Chriſt, the Law, which was four hundred and thirty yeers after, cannot diſanul, that it ſhould make the promiſe of none effect.* For theſe words do not prove, that the Goſpel, or Covenant of Grace, was before the Law, or Covenant of Works; but onely before that ſolemn repetition, or new delivery of it, upon Mount *Sinai*, when there was a brief tranſcript of it written, and delivered unto *Moſes* in Tables of ſtone by God himſelf, for ſuch ends and purpoſes, relating unto the Jews, as the Scripture mentioneth elſewhere. *Rom.* 5.20. *Gal.* 3.19, *&c.* And that the Law, or Covenant of Works, was in being, yea in force, in the world, before the giving of it from Mount *Sinai*, appears from what this Apoſtle obſerveth *Rom.* 5.13. For *until the Law* [*i. e.* from the beginning of the world *until* the giving of the *Law*, in words, and writing from mount *Sinai*] *ſin was in the world*; and conſequently the Law muſt of neceſſity have been here alſo; becauſe (as he ſaith elſewhere) *Where no Law is, there is no tranſgreſſion*[l]: And in the other place, *but ſin is not imputed* [*i. e.* is not charged upon men, or puniſhed] *where there is no Law. Nevertheleſs death reigned from Adam* [inclusivè] *unto Moſes, &c.* And conſequently there muſt needs have been a Law, without the breach whereof men had not been obnoxious unto death. Yea not onely the Moral (properly ſo called) but even ſome particulars alſo of the Ceremonial Law it ſelf were practiſed in the world, before the delivering of this Law unto *Moſes* upon mount *Sinai*, as appears by the offering of Sacrifices, many generations before this, and ſo by Circumciſion, injoyned unto, and practiſed by, *Abraham* and his ſeed; and again by the mariage of the widow of a kinſman dying without iſſue[m], practiſed alſo

[l] Rom 4.15.

[m] Gen 38. 8, 9.

also long before the said giving of the Law. Yea the Law, or Covenant of Works, was as ancient as *Adam* himself: and it was by the transgression of this Law, or Covenant, that he involved himself, and his whole posterity, in the guilt of death. So that it is out of question, that the Law, or Covenant of Works, was the first born of Testaments, or Covenants made by God with the creature, Man: and upon this account, they who *are of the Law,* (as the Apostles phrase is, *i. e.* who seek justification by the Law) may be very aptly resembled by *Esau,* who was the elder; as on the other hand, they who expect Justification by the New Testament, or Covenant of Grace, *i. e.* by Faith, may as properly and emphatically be typified by *Jacob,* who was the younger Brother.

But some question yet may be, how these words from God, *The Elder shall* SERVE *the Younger,* should mystically import, the rejection of the elder people, such who seek Justification by the Law, from the inheritance of blessing; and the acceptation of the younger, who seek it by Faith, hereunto. To this Answer may be, 1. That *servitude* and subjection import an obnoxiousness to a being separated from, or cast out of the house or family, sooner, or later (and consequently an exclusion from the inheritance) according to that of our Saviour, *Joh.* 8. 35. *And the servant abideth not in the house for ever: but the Son abideth ever.* 2. The blessed estate and condition of the Saints, or children of God, is frequently expressed by soveraignty or dominion over the world, and wicked men; and consequently the hard condition of these men implied by servility or subjection. *The upright* (saith *David*) *shall have* DOMINION OVER THEM *in the morning*[n]. *And the Kingdome, and* DOMINION, *and the greatness of the Kingdome*

[n] Psal. 49. 14.

dome under the whole Heaven shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall SERVE *and obey him* [o]. *And he that overcometh, and keepeth my works unto the end, to him will I give power over the Nations: And he shall rule them with a rod of Iron,* [p] *&c.* (to omit other places.) So that when God said to *Rebecca*, concerning the two Nations that were in her womb, *The elder shall serve the younger*, he mystically signified and declared, that his absolute, will, purpose and decree was, never to own for Sons, nor to admit to the inheritance, the people of the elder Covenant, *i. e.* those that should seek justification by the Law, but to assign over these for servants, or bondmen, unto his children, *i. e.* unto those of the latter or younger Covenant, who should seek the Adoption of Sons, and Justification, by Faith, upon whom likewise he intended to confer the blessed inheritance of the heavenly *Canaan*, although according to the judgment of men, the former may seem more worthy the preheminence, then the latter; as the first born more worthy and meet to rule, then the younger Brethren. Thus God was pleased to declare unto the world, that his *purpose according to Election* should stand firm, and unchanged; and that he meant not to *elect*, or make choice of those, whom he should or would adopt, by the rule of works, or by any rule that men should commend unto him, or desire to impose or obtrude upon him; but onely by the rule of his own most gracious and wise pleasure, (which he hath declared to be the rule of Faith) in as much as an equitable right of making his own choice in this kind accrueth unto him, as he is the sole magnificent Founder of the blessed feast of Justification, *calling* and inviting the world, from all quarters unto it.

[o] Dan. 7. 27.

[p] Rev. 2. 26.

From the Premiſes, the true ſence of the words im-
Verſe 13. mediatly following, *verſ.* 13. cited from the Prophet *Malachi*, by way of confirmation of what he had now cited from the mouth of God himſelf concerning the two Brother-Nations in *Rebeccas* womb, the elder, and the younger, fully appeareth: *As it is written, Jacob*
q Mal.1.2,3. *have I loved, but Eſau have I hated* q. Theſe words, *As it is written* (in conjunction with the teſtimony following) import, either that what he had already cited from *Moſes*, as ſpoken by God concerning the two Nations, ſtiled by the names of their reſpective heads, *Jacob* and *Eſau*, was but the ſame (in ſubſtance) with what was ſpoken many years after by the Prophet *Malachi*; or elſe that what he had cited from *Moſes*, concerning the ſaid Nations, was declared by *Malachi* to have been fulfilled in, and before, his generation. The difference is not much material, nor do I ſee any thing but that they may both ſtand together.

For the Teſtimonie it ſelf, *Jacob have I loved, &c.* The captious and unthankful *Jews*, had in *Malachies* days, either openly, and in words, or elſe inwardly, and in their hearts, expoſtulated with God, and demanded of him, upon his profeſſion of love to them, wherein he had loved them, *i. e.* declared any love unto them. *I have loved you, ſaith the Lord, yet ye ſay, wherein haſt*
r Mal.1.2,3 4. *thou loved us* r? To this the Lord anſwereth; *Was not Eſau Jacobs Brother? yet I loved Jacob, and I hated Eſau, and laid his mountains, and his heritage waſte, for the Dragons of the Wilderneſs. Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: Thus ſaith the Lord of Hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſs, and the people againſt whom the Lord hath indignation for ever. And your eyes ſhall ſee, and ye ſhall*

ſay,

say, The Lord will be magnified from the border of Israel.

1. It clearly appears from these passages, that the Prophet doth not speak at all of the Person of *Esau*, (and consequently neither of the person of *Jacob*,) but of their respective posterities. For it was not *Esau* in person that said, *We are impoverished, &c.* neither were *his mountains or heritage laid waste*, whilest he was alive, or in being. Yea it appears from his History, *Gen.* 35. not onely that he himself prospered greatly on Earth, whilst he lived, but that his house and posterity were both numerous and prosperous in the world for some descents after him. Besides, these Expressions (all importing pluralities) *We are impoverished, We will return, &c. they shall build, &c. the people against whom, &c.* prove with greatest evidence, that it was not *Esau* in person, or in a personal consideration, whom God is here said to have *hated*. Now if the Prophet speaks neither of the person of the one, nor of the other, but of their posterities onely, certain it is, that neither doth the Apostle (in the place before us) speak any otherwise of them; because then he should cite the words of the Prophet impertinently to his cause, and prove nothing at all for his purpose from them.

2. If neither the Prophet, nor Apostle, speak of the persons of *Jacob*, or *Esau*, but of their posterities, evident it is, that neither that love of God to *Jacob*, nor hatred of *Esau*, (mentioned by the one, and the other) were such, either love, or hatred, by, or according unto, which, the eternal estates of men, either in blessedness, or misery, are decreed or determined by God. For certain it is, that however the salvation of *Jacob* (in person) from other Scriptures, and upon other grounds, may with greatest probability be evinced, yet as certain it is

that all his posterity were not saved. Therefore God speaking thus, *Jacob*, and, or, in his posterity, *have I loved*, cannot be conceived to speak of such *love*, out of which he had decreed eternally to save him, and his posterity. Upon the same account, neither can he be conceived to speak of such an *hatred*, out of which he determines or decres the everlasting damnation of men, personally considered, when speaking of *Esau*, in, or with, his posterity, he saith, *But Esau have I hated.* For certain it is that all of *Esaus* race, have not been damned; witness that mirrour of patience, and piety, *Job*, who according to *Ambrose* of old, and the generality of the later Writers, was of this race. *Beza* very expressly affirmeth, That *the true God, was both known and holily worshipped amongst those, that were of Esaus race, though not by them all, yet by those of them, whom God blessed.* And (not long after) *I cannot doubt* (saith he) *but, notwithstanding that hatred of God against* ESAU and *his posterity, universally* (*but not in every individual person*) *considered, that Job, and all the Idumeans like to him, although they were not Israelites by kinde* [or, birth] *were notwithstanding members of the true Church*[f]. And concerning the person of *Esau*, Authors both Ancient, and Modern, of best account, judg it above what is written, either in any of the passages now before us, or elsewhere in Scripture, to conclude any thing touching his eternal condition: yea some strongly incline to judg that he was saved. *As concerning Ishmael and Esau themselves* (saith Master *Bucer*) *there is no ground why we should pronounce them rejected by God.*

[f] *Fuit ergo tum quoque verus Deum inter Esau posteros, si non omnes, at certe quibus Deus benedixit, & agnitus, & sancte adoratus &c. & paulo post* (*de Jobo, ejusque amicis loquens*) *& quum praeterea nihil cum ipsorum familiis, sicut probabile est, fœderis etiam notam externam, i. e. circumcisionem habuerint, ambigere non possum. quin, rei obstante illo Dei in* Esauum *& ejus sobolem odio universaliter, (non autem in singulis personis) considerato, Jobus & omnes Idumæi, ipsius similes, et si genere non fuerint Israelitæ, tamen vera Ecclesiæ membra fuerint.* Beza. In Job in c. 1. 1.

I rather beleeve that the holiness of their Parents was beneficial unto them; so that though they oft sinned and this in an high degree, yet they obtained salvation, being endued with true faith in the mercy of God [t]. So that evident it is that this Orthodox Writer (for he was never counted other by Protestants) was so far from conceiving the eternal Reprobation of *Esau* to be held forth in any, or in all, the Scriptures before us, that he judged there is better ground to think he was saved, then that he was rejected by God. *Peter Martyr*, contemporary with *Calvin* (as the former also was) though he doth not speak so home in the point, as *Bucer* did, yet (writing upon the place in hand) he arbitrates the case thus: *Some* (saith he) *in this place with great curiosity inquire touching* Ishmael *and* Esau, *whether they be saved, or whether they be condemned. And the like some do touching* Solomon, Origen *and others such like. But I omit these things, and think of* Esau *and* Ishmael *as much onely as the Holy Scripture hath set forth unto us. And I think that there are no places extant, by which we may define any thing touching their salvation* [u]. And a little after, thus: *But touching both their posterities, I deny not but that some of them might be saved, no less then some of the stock of* Jacob *might become runagates and obstinate* [x]. In another place he saith, *That* Paul *with an excellency of wisdome transferred* [or applied] *unto things that are spiritual, those things foretold concerning* Jacob *and* Esau, *both in* Genesis, *and in* Malachi, *which seem to be but temporal* [x]. Therefore neither was it his sence, that either

[t] *De Ismaele & Esau ipsis non est quod pronunciemus eos rejectos a Deo esse. Malo credere utrique; pietatem paternam profuisse; ut licet eadem delinquerint salutis tamen consecuti sint, donati & ipsi vera fide in misericordiam Domini.* M. Bucer in locum.

[u] *Quidam hoc loco magna curiositate de Ismaele & Esau inquirunt, jamne sint damnati. Quod idem alii faciunt de Salomone, Origine, & aliis similibus. Verum hæc ego missa facio, & de Esau & Ismaele id solum pronuncio quod nobis scripturæ sacræ tradiderunt. Nulla autem oracula extare puto ex quibus de illorum salute quicquam possimus definire.*

[x] *De amborum tamen posteritate non negarim aliquos potuisse servari, non minus quam ex stirpe Jacobi aliquos evadere potuisse perfidos & obstinatos.* [x] *Ita Paulus ea quæ de Jacobo & Esau in Genesi & Malachi prædicta videntur esse temporaria, mira prudentia transtulit ad spiritualia.* P. Mart. Loc. Class. 3. c. 1. sect. 1.

the eternal election of *Jacob*, or reprobation of *Esau*, nor yet of either of their posterities can be inferred from either of the Scriptures before us. *Tarnovius* another learned Protestant Expositor (though of the *Lutheran* perswasion) in his Commentaries upon *Malachi*, *ch.* 1. *v.* 5. writeth thus: *When I narrowly and attentively consider the things insisted upon hitherto, together with the Prophets scope, taking his words also into counsel, I easily come to be of this opinion, that in this place (however) there is nothing said concerning eternal Election or Reprobation; howsoever they who follow* Calvin, *with some Papists, would fain hammer out such a business from hence*[y]. And this opinion of his concerning the scope and subject matter of the place, he argues and proves at large in that which follows; affirming (towards the close of this his discourse) *That neither doth the Apostle in the ninth Chapter to the Romans, primarily handle either the business of Election to eternal life, or of Reprobation to eternal destruction*[z]: And in the conclusion of all, sheweth how *Paul* applieth the *Examples of* Jacob *and* Esau *to his purpose*. Yea *Calvin* is not altogether so whole, or so consistent with himself in the business, as he is generally conceived to be. For writing upon *vers.* 6. of this Chapter, he delivers his sense in these words; *In as much as Gods will was, that as well* Ishmael *and* Esau *should receive the sign and the seal of his Covenant, as* Isaac *and* Jacob, *it appears from hence that they were not altogether estranged from him*[a]. But doubtless those, who are eternally and

y Quæ autem hactenus sunt allata cum aliquanto accuratius perpendimus, & scopum Prophetæ, imo verba ipsa non negligimus, facile descendimus in eam sententiam, in hoc quidem loco de æterna Electione aut Reprobatione non agi, utut magno conatu illud hinc exculpere velint *calviniani*, sicut etiam quidam Pontificii.

z Præcipue, quia nec in illo capite Apostolus primario agit de electione ad vitam æternam, vel reprobatione ad æternum exitium.

a Unde patet de duobus filiorum Isaaci electione, & reprobatione æterna hic apud Prophetam & Mosem non agi, sed de dissimili utriusque posterorum in rebus temporalibus conditione. Paulum autem ut typum allegare hoc modo: Sicut Jacobo jus primogenituræ terræ fertilitas & temporalis Messiæ ex eo prodituri nativitas ex gratia contigit, ita ad cœlestis vitæ hereditatem vocatio, sine generis privilegio, aut operum merito, hominibus a Deo indulgetur. Nam cum Dominus voluerit fœdus suum non minus in *Ismaele* & *Esau*, quam in *Isaac* & *Jacob* obsignari, apparet non fuisse ab ipso penitus alienos.

perem-

peremptorily reprobated by God from all possibility of salvation, are altogether estranged from him. For how can God lightly be conceived to estrange himself more, or to a further or higher degree, from a creature, then by an irrevocable decree to thrust it so far from himself, that it should never come so much as within a possibility of salvation? And besides, if God had eternally rejected the two persons we speak of, *Ishmael* and *Esau*, from the Covenant of Grace, and possibility of salvation; and not onely so, but had declared also his purpose in this kind (which according unto those, who are contrary-minded in the business in hand, must needs be supposed, at least concerning *Esau*) it is no ways credible, that he would by a special order and command, injoyn the application, or administration of the seal of the Covenant of Grace unto them. To what purpose, or with what comfort could *Isaac* (for example) administer the Seal of the Covenant of Grace (Circumcision) unto *Esau* his Son, in case he had certainly known that he had been everlastingly reprobated by God from the Covenant it self? Therefore (doubtless) *Isaac* did not understand the Oracle given to *Rebecca* in these words, *The Elder shall serve the Younger*, as any ways implying the eternal Reprobation of his Elder Son. The same *Calvin* speaking in another place of the words of *Malachi*, *Iacob have I loved*, acknowledgeth that *they belong to the Patriarchs whole posterity, which the Prophet oppoſeth unto the posterity of Esau*[b]; and consequently cannot imagine, or suppose, that they speak of Election to Salvation, because he could not be ignorant but that many of *Iacobs* posterity were rejected by God, and never came to be saved, much less that he should speak particularly of *Iacobs* Election thereunto. And whereas in the words immediatly following,

[b] Quod dicitur, *Iacob* dilexi, pertinet ad totam sobolem Patriarchæ, quam Prophæta illic opponit posteris *Esau*. *Calv. Inſtit. l. 3. c. 21. ſect. 7.*

following, he is pleased to add, that notwithstanding the words specified, relate unto *Iacobs* whole posterity, *yet this hindreth not, but that there* MAY *be*, specimen, *i.e.* an overture, or *view of election held forth unto us in the person of one man which cannot miscarry*; he plainly discovers a tenderness, or doubtfulness in himself to assert it[c]. Nor indeed, granting the words in hand, to concern *Iacobs* whole posterity, can he with any tolerable congruity unto such a notion, affirm any view or instance of such an *Election*, as he speaks of, to be here propounded, or *held forth in the person of one man*. For if the Election here spoken of, relateth, and be attributable, as well unto many, who were not Elected to salvation, as unto some, who were thus Elected, it is a plain case that no instance of such an Election as this can be here conceived to be propounded in the person of any man, one, or more, in as much as the Election here mentioned, must of necessity be conceived to be an Election of another kind, and such, whereof as well they who were not elected to salvation, as they who were, were capable. So that neither is *Calvin* so through-paced in his judgment for a personal Election, or Reprobation, in this place, as some conceit him to be. Nor is *Pareus*, though much devoted to *Calvins* Doctrine, free from all regreet about *Esaus* Reprobation. For having confidently avouched, That *Esau did not onely shadow out the Reprobation of his posterity, but was himself also a Reprobate from the Covenant, and from salvation*, presently after, as if he had trod upon a Serpent before he was aware, he steps back, affirming onely, that it is *nimis probabile*, *i. e.* too too probable that he is damned[d]: Against which apprehension of his, I shall not (at present) contend; though many of his equalls, as well in learning, as piety, are adversaries unto him herein.

[c] *Hoc tamen non obstat quominus in persona unius hominis specimen electionis propositum nobis fuerit, quæ &c.* Calv. Inst. l. 3. cap. 21. sect. 7.

[d] *Pareus, ad Rom. c. 9. in Dub. 2. p. 865.*

Bishop

Bishop *Hooper*, a worthy Martyr in Queen *Maries* dayes, plainly affirmeth, That *Cain was no more excluded till he excluded himself, then* Abel; Saul *then* David, Judas *then* Peter, Esau *then* Jacob. *By the Scripture it seemeth that the sentence of God was given to save the one, and to damn the other, before the one loved God, or the other hated God. Howbeit these threatnings of God against* Esau *(if he had not of his wilful malice excluded himself from the promise of Grace) should no more have hindred his salvation, then Gods threatnings against* Niniveh *: which, notwithstanding God said should be destroyed within forty days, stood a great time after, &c.* And soon after : *That his life and conversation was not as agreeable unto justice and equity, as* Jacobs, *the sentence of God unto* Rebecca *was not in fault, but his own malice. For there is nothing at all in that place, that* Esau *was disinherited of eternal life : but that he should be inferiour to his Brother* Jacob *in this world. Which prophecy was fulfilled in their posterities, and not the persons themselves. Of this acceptation of the one, and Reprobation of the other (concerning the promise of the earth) speaketh* Malachi *the Prophet*,[e] *&c.* Thus far (and much more to the same purpose) the worthy Martyr.

[e] Bish. *Hooper* in his Pretace to his Book upon the Commandments,

Mollerus, another late Writer, of the Reformed Religion, and of good esteem doth not look upon *Esau* as a Reprobate, but as an heir of eternal life. His words (upon *Mal.* 1. *vers.* 2, 3.) are to this effect : *Probable Arguments may be taken from the book of* Genesis, *which shew that* Esau *was not so rejected by God, as to be damned, but that he was converted and repented, and became an heir of eternal life. For he was both reconciled unto his Brother, and afterwards joyned with him in the burial of his Father. Neither was he ever an enemy unto his Brother, after his reconcilement unto him*[f]. Nor was *Oecolampadius*

[f] Ex Genesi veri-similes conjecturæ sumi possunt, quæ ostendunt Esau non ita rejectum esse a Deo, ut sit damnatus, sed conversum egisse pœnitentiam, & vitæ æternæ factum esse hæredem. Nam & reconciliatus est fratri & postea fuit socius funeris patris; nec post reconciliationem fratri unquam adversatus est. *Mollerus in Mal.* 1. *v.* 2, 3.

Q padius

padius (an Author of equall respects with the former) any otherwise minded concerning the spiritual estate of *Esau*. For he also (writing on *Mal.* 1. *v.* 2, 3.) saith thus: *I dare not for this saying, call* Esau *a Reprobate; in as much as by temporal things in this place rather spiritual things are typified, or figured* [g].

Estius, though as rigid in the Thesis or Doctrine of Reprobation, as *Calvin* himself, or any of his followers, yet as touching the Hypothesis or particular case of *Esau*, he judgeth him saved upon these two grounds. 1. That *at last he relented from that hatred, which he had formerly conceived against his Brother, and was reconciled to him.* 2. That he *died in the true Religion, wherein he had been trained up by his Parents* [h].

Amongst the ancient Writers, *Hierome* clearly understands the love and hatred of God here mentioned, 1. To relate onely unto temporals, (affirming that the Apostle disputes of them mystically in the place in hand.) 2. That they respect more the posterities, then the persons, of *Jacob* and *Esau* [i]. *Ambrose* expresly affirmeth, That *Jacob and Esau were types of two kinds of people* [or, persons] *viz. beleevers, and unbeleevers* [k]. *Augustine* (much to the same purpose) saith, That *Jacob bare the figure of the Church, as Esau the figure of the old Synagogue,* [l] [meaning, the *Jews*.] Nor doth *Anselm* in his sence of the business in hand, dissent from the former, making the literal sence of these words, *The elder shall serve the younger*, to be this: The *Idumeans, descending from Esau, shall be subject to the people of the*

[g] Non ausim ipsum Esau propter hoc dictum dicere reprobum; quandoquidem hic per temporalia figurantur, *&c. Oecolampad. in Mal.* 1. *v.* 2, 3.

[h] Notandum obiter, impertinens esse huic loco, an *Esau* fit reprobatus, ea reprobatione, de qua disputat Apostolus: atque adeo non videri improbabile, quod post depositum fraternum odium (de quo Gen. 33.) in Religione vera a parentibus accepta defunctus, salutem adeptus sit. *Estius in Rom.* 9. 13.

[i] —In Jacob, vos dilexi, in *Esau Idumæos* odio habui. Quem locum Apostolus *Paulus* mystica disputatione

[k] Ambr. *ad Rom.* 9 8, 9.

[l] *Jacob* quippe figuram gestat Ecclesiæ, sicut *Esau* veteris Synagogæ. *Aug. in Enarr. Psal.* 78.

eventilans, scribit ad Romanos, &c. Et paulo post. Non solum, ait, dilexi *Jacob*, antequam nasceretur, & odio habui *Esau*, priusquam ex utero matris funderetur: sed in posteros eorum, amorem meum & odium constevavi: odium in *Esau*, cujus montes qui appellantur *Seir*, redegi in solitudinem &c. *Hieronym. in Mal. c.* 1. *v.* 2, 3, &c. [k] *Isaac* in figura salvatoris natus est; *Jacob* vero & *Esau* duorum populorum habent typum, credentium & non credentium, &c. Ambr. *ad Rom.* 9 8, 9. [l] *Jacob* quippe figuram gestat Ecclesiæ, sicut *Esau* veteris Synagogæ. *Aug. in Enarr. Psal.* 78.

Jews:

Jews: And the allegorical or mystical sence, this: *The people of the Jews, who were Gods first-born, shall serve the Christians who come after them*[m]; expounding the words of *Malachi* also, *Iacob have I loved, &c.* in perfect consonancy hereunto. Nor to my best remembrance have I ever read, or heard, that so much as any one of the learned Fathers concluded from the passages in hand, either *Esau's* Reprobation from eternity, or his eternal condemnation in time. And yet more certain I am, that neither could they, nor any other, have any sufficient ground from the said passages, to found such a conclusion upon. Because,

1. (As hath been oft signified, and proved from the expres's words of the Scripture) *Esau* is not here mentioned under any personal consideration, but onely as the head and significator of his posterity.

2. It is the confession of those that are most opposite in the Doctrine of Reprobation, and may otherwise be evinced from the Scriptures, that all *Esaus* posterity were not reprobated (in such a sence) as neither were all *Jacobs* posterity elected.

3. Neither doth that *service*, or subjection unto *Iacob*, which the Divine Oracle imposeth upon *Esau*, any ways import such a Reprobation; in as much as the servant may be, and oft-times is, elected; yea and this sometimes when the master is in an estate of Reprobation. See 1 *Pet.* 2. 18. *Philip.* 4. 22, *&c.*

4. Were it granted, that servitude did signifie, or import, such a Reprobation as is contended for, yet certain it is (and hath been proved from the Scriptures) that *Esau* in person never served *Iacob*.

5. Neither doth that hatred of God against *Esau*, (mentioned by *Malachi*) import any such Reprobation of the person of *Esau*: 1. Because it related not

[m] Secundum literam autem *Esau*, *i. e.* populus Idumæorum, qui de Esau descendit, servivit minori, *i. e.* subditus fuit populo Judæorum. Allegorice vero Esau, *i. e.* populus Judæorum, qui fuit primogenitus, servivit minori, *i. e.* populo Christianorum, qui secutus est. *Anselm. in loc.*

Reasons against the Reprobation of *Esau* from eternity.

unto *Esau* personally considered, or unto the person of *Esau*, as appears from what hath been already said; and may appear yet further, from that description which the Prophet himself gives of it, in the fruits or effects thereof, as *viz.* the *laying of his mountain waste, the throwing down*, when he should *build*, &c. in which kind of fruit or effect, it never expressed it self unto, or against, the person of *Esau*. 2. These very effects of it, are not the proper effects of such an hatred in God, which argueth, either *à priori*, or *à posteriori*, a reprobation of men for eternity, I mean, of all those, who taste of such fruits; unless we will say, that when *Jerusalem* was laid waste by the *Caldeans*, and burnt with fire, all the persons that were sufferers in this calamity, were reprobated by God from eternity: although in case this could be proved (the contrary whereof nevertheless is evident from the Scriptures) yet were it no sufficient proof, that all that either perish by a temporal death, or deeply suffer otherwise, in publike desolations, are therefore reprobated by God from eternity, or perish eternally.

6. The drift and scope of the Apostle in the context (formerly declared and asserted) doth no ways require, either a probation, or supposition, that *Esau* should be personally reprobated from eternity, but onely that in his posterity, and those sad events which according to the prediction of the divine Oracle, were in after times to befall them, he should be set forth, and prove, a significant type of the spiritual and eternal misery of all those, that should seek justification by the works of the Law, or in a way of their own devising, and not submit unto the counsel, will, and good pleasure of God in this behalf, who hath consecrated the way of Faith in his Son *Jesus Christ*, as the only means wher-

by

by Justification is to be attained by men.

7. His cordial and perfect reconcilement unto his Brother so fully expressed, as the Scripture recordeth *Gen.* 33. after that great and deep offence taken at him, upon occasion of his Brothers stepping in between him and home (as we use to say) in obtaining their Fathers Blessing, is no light argument or testimony of his own reconciliation with God. *For if ye forgive men their trespasses* (saith our Saviour) *your heavenly Father will also forgive you*[n]. And though it should be granted that *Jacob* had not really trespassed against him, or done him any reall injurie or wrong, in intercepting his Fathers blessing; yet it being such in *Esaus* apprehension, and the indignation conceived against him for it, being as reall, serious, and deep, as if it had been a reall and high injury indeed, his gentle, sweet, and loving intreating of his Brother after it, was every ways equivalent to a reall forgivenes, being a true and reall reconcilement. Therefore unless it can be proved, that after this reconcilement with his Brother, *Esau* returned with the dog unto his vomit, or else continued in some course of impiety, inconsistent with salvation, formerly practised, there can be no competent ground assigned of his damnation, much lesse of his personal reprobation from eternity.

[n] Mat. 6. 14.

8. If *Isaac* had understood the Oracle delivered to his wife *Rebecca, The elder shall serve the younger,* as if it had imported, that his Elder son *Esau* had been reprobated by God from eternity, it is no ways probable that he could have set his heart upon him, delight in him, or love him, as he did. That terrible wrath of God revealed from Heaven against the Son, in so signal a way and manner, could not but wholly quench all joy, pleasure, comfort, or contentment in the Pa-

rent, in relation to such a Son. And unless we shall judg *Isaac* to have been a man extreamly sensual, and inordinately given to his appetite, we cannot reasonably conceive that he could take any comfort or contentment in his Son, or love him for his venison sake (which yet the Scripture testifieth of him[o]) if he had certainly known that God had from eternity irreversibly doomed him to the easeless, endless torments of eternal fire.

o Gen. 25. 28.

9. It is no ways probable, nor like unto one of the ways of the dispensations of God, that he should inform such Parents, who were righteous and holy, who had found special favour in his sight, whose comforts and peace his heart was set to promote and advance, that he had Reprobated from eternity any of their children, and this whilst they were yet unborn. A message of such a sad and horrid import as this coming from the mouth of God immediatly to a weak and tender woman, whose hour of travel, and this with two children, was now come, being likewise already sorely troubled and perplexed with the strangeness of her condition, in respect of what she sensibly felt in her womb, could not in all likelihood but have caused an abortion, or preproperous travel, and indangered her life. Therefore certainly God did not intend to signifie unto *Rebecca*, that she was ready to fall in travel of a Reprobate, a child, which he was peremptorily resolved to destroy with the dreadful vengeance of Hell fire.

10. If God should have signified unto *Rebecca*, and by her unto *Isaac*, that their elder Son had been Reprobated by him from eternity, and consequently that there was no hope, no possibility of his repentance, or salvation, must not this needs have been a grand discouragement unto them from lifting up so much as a

prayer

prayer unto God for him, and so from all other endeavours and applications of themselves unto him, in order to his conversion and salvation? And thus God must be supposed to have taught astorgie and unnaturalness, unto *Isaac* and *Rebecca*, yea and taken them off from the performance of such duties, to, and on the behalf, of their child, which he strictly and universally imposeth upon all other Parents without exception, in reference unto their children.

11. It was never known, or heard of, that God ever made any discovery unto the world of any mans finall estate, especially on the left hand, before he was born, no nor yet before the perpetration of some grand and horrid sin.

12. (And lastly) There is no end imaginable, worthy the onely wise, and most gracious God, why, or for which he should make known unto the world, such a thing concerning *Esau*, being yet unborn, as that he had reprobated him from eternity. Such a revelation as this cannot well be supposed to be of any use, or spiritual accommodation, or edification to the world; but rather of evil tendency, and of a malignant influence upon the minde, and hearts of men, as directly occasioning them to judg hardly and most unworthily of God, and to conceive of him as no *faithful Creator*, as having no care, no love, no bowels or compassions towards the best of the workmanship of his hands, man, no not whilest he remains yet pure, and unspotted with sin, (not to mention that Dragons tail, I mean the long bead-roll of enormous notions and conceits, which attends the Doctrine of personal Reprobation from eternity, the account whereof is to be seen elsewhere p.) Whereas on the other hand, if it be supposed (as according to the truth, and evident scope of the

p Εἰρλωμαι χία. pag. 3, 4, 5. &c.

the context, it ought) that by what God revealed unto *Rebecca*, (and so, unto the world) concerning *Esau*, being yet unborn, or his posterity in him, he signified and declared unto the world, that they who should not submit unto his counsel and pleasure for their justification, and seek it by Faith in *Jesus Christ*, should be for ever excluded from the Heavenly inheritance; such a discovery or revelation from him as this, is apparantly of a rich and blessed consequence and import unto men.

To object, that *Esau* is termed a *prophane person* by the Holy Ghost, for *selling his birth-right for one morsel of meat, and that afterwards when he would have inherited the blessing, he was rejected,* ¶ *&c.* amounts to nothing of value for proof, that therefore *Esau* before he was born, was discovered by God unto his Mother, to have been a Reprobate from eternity. The utmost that can be conceived to be so much as hinted in this passage is, That being a prophane person, when he sold his birth-right, he was out of the favour of God: and that his rejection by his Father *Isaac* in that ardent and passionate suit which he made unto him for the blessing of the first-born, was a presage or Item unto him, that he would be everlastingly rejected by God, unless he repented of his profaneness, and sought the favour of God by faith in *Jesus Christ*. That *Repentance* for which he is said to have *found no place, though he sought it carefully with tears*, is not meant of his own Repentance, as if he could have found no place for this, though he sought it carefully with tears, but of the repentance of his Father; the meaning being, that though he most affectionately desired his Father to reverse that blessing, which he had conferred upon his younger Brother, and to settle it upon him, yet he could not prevail

¶ Heb. 12. 16, 17.

vail with him to do it, or to change his mind in that behalf. --- *I have eaten of all* (saith *Isaac* unto *Esau*) *before thou cameſt, and have bleſſed him: yea and he* SHALL *be bleſſed* (*Gen.* 27. 33.) meaning, that he neither would, nor could recall that, which by the motion of the Spirit of God, was gone out of his lips, in bleſſing his Brother *Jacob*.

And thus we have proved at large the former of the two particulars which were formerly propounded; *viz.* That the Apoſtle in the paſſage now before us, and in what he diſcourſeth concerning *Jacob* and *Eſau*, intended to ſhew and prove, who, and what manner of perſons they are, whom God accounteth for *Abrahams* ſeed, and perſons juſtified, *viz.* ſuch, who ſeek their juſtification by Faith, and not by the deeds of the Law. We proceed to the latter, the tenor whereof was to ſhew, how ſuch a Doctrine as this, can be conceived to be more emphatically, and with greater pregnancy of proof, argued and demonſtrated from the preſent paſſage concerning *Jacob* and *Eſau*, then it was in the former concerning *Iſaac* and *Iſhmael*. For this (as we obſerved) is clearly hinted by the Apoſtle, in theſe words, οὐ μόνον δέ: *And not onely this.*

For the demonſtration of this, it is to be conſidered that though the Apoſtles former proof of the Doctrine we ſpeak of, from the Divine Oracle delivered unto *Abraham*, *But in Iſaac ſhall thy ſeed be called*, was in it ſelf ſufficient, yet was it obnoxious to ſome cavils or exceptions, which the *Jews*, with whom onely or chiefly he hath to do in the preſent debate, were very like to make againſt it; as *viz.* That God made choice of *Iſaac*, rather then of *Iſhmael*, by whom to eſtimate and compute *Abrahams* ſeed, not out of an intention, as *Paul* pretended, to teach or ſignifie unto the world, that they who

should beleeve, should be reputed by him for *Abrahams* seed, but 1. Because he was born of *Sarah*, a free-woman, and *Abrahams* Legitimate, or principal wife, whereas *Ishmael* was born of *Hagar*, a concubine and servant, or bondwoman. 2. Because *Isaac* was vertuously and religiously disposed, whereas *Ishmael* was a scoffer and prophane. In both which respects, it is no marvell (might the *Jews* pretend) that *Isaac* should by Gods appointment be made *Abrahams* Heir, and so those be reputed his seed, that should descend from him: there is nothing of a mystery, nor like unto a mystery, in all this. Now the Apostle easily apprehending that the Jews would think thus to evade the force of his former proof, drawn from the Divine Oracle concerning *Isaac*, in the Verses now before us, advanceth another, which he knew was both more convincing, and no ways liable to any such exceptions, or pretences, as the former was; and therefore in his entrance upon it expresseth himself thus (as we heard) οὐ μόνον δὲ *not onely so*, or, not onely this; meaning, that God indeed in saying unto *Abraham*, *But in Isaac shall thy seed be called*, signified his counsel and good pleasure touching such persons, whom he meant to count for *Abrahams* seed, but yet he signified the same much more plainly and distinctly afterwards, *viz.* when he said unto *Rebecca*, concerning the two Nations, which she had conceived by *Isaac* onely, and who were yet in their two respective heads (*Esau* and *Jacob*) in her womb, and having as yet *done neither good nor evill*, God (saith he) said unto their Mother *Rebecca* concerning them, *The Elder shall serve the Younger.*

If it be demanded, but what is there more in this Oracle, then in the former to evince or prove, that Gods pleasure and purpose is to account those onely for *Abrahams*

brahams seed, who shall beleeve and not expect Justification by the deeds of the Law; I answer,

Those circumstances weighed and considered, which the Apostle here carefully insists upon in relation to the said Oracle, render the proof of the said Doctrine contained herein, much more full and exception-less, then the former. These circumstances are five; 1. That the two children (interpreted, Nations) were conceived and born of one and the same Mother *Rebecca*, and begotten by one and the same Person, or Father, *viz. Isaac*. 2. That He, that One, who was the Father of these two children, was the Father or Progenitor of the Jews, a person beloved of God, and partaker of the promise made unto *Abraham*. 3. (As some understand, ἐξ ἑνὸς, of, or by, *one*) that they were begotten, at one and the same time, or by the same Act of generation: Or however, this appears by their being born together, or so neer in time. 4. That God spake, as is expressed unto *Rebecca*, concerning them, whilest they were *yet unborn*. 5. (And lastly) whilst they had *done neither good nor evill*. The first of these circumstances, takes off that exception of the Jews against the former argument, *viz.* that God made the difference mentioned between *Ishmael* and *Isaac*, because of the difference between their respective Mothers, the one being born of a free woman, the other of a bond woman. In the case of *Esau* and *Jacob*, (saith the Apostle) between whom notwithstanding God made the like difference, there is no such ground or reason of this difference can be pretended. Because these, as they had one and the same Mother, *Rebecca*, so had they one and the same Father *Isaac*. Therefore though *Ishmael* and *Isaac* were born, the former of a bondwoman, the other of a free, yet this was not the reason why God made,

that difference between them, which hath been signified.

The second circumstance, *viz.* That he who was the Father of these two children, *Isaac*, was a great Father and Patriarch of the Jewish Nation, invested in the same promises with *Abraham*, takes off such an exception as this, *viz.* that *Isaac* might be preferred before *Ismael*, for the righteousness sake of his Father *Abraham*, falling in conjunction with the condition and piety of his Mother, who was both a free-woman, as likewise a person fearing God. No (saith the Apostle, by the voice of the circumstance now under consideration) this could be no reason neither why *Isaac* was chosen by God, and not *Ishmael*, for the person by whom God would estimate *Abrahams* seed: because *Esau* and *Jacob* were born of a worthy Father, much gloried in by the Nation of the *Jews*, as well as they, and of a Mother also equall both in condition, and vertue, unto theirs, and yet God put the like difference between these also. Therefore it was not for the Parents sake, either one, or both, that God made such a difference between them.

The third circumstance (if admitted) takes off such an exception as this against the former Oracle, differencing *Ishmael* and *Esau*, (as hath been said) and the proof drawn from it, *viz.* that *Abraham* might be in a better posture of acceptance with God, more holy, fuller of Faith, &c. when he begat *Isaac*, then he was when *Ishmael* was begotten: and upon this account it might be, that God was better pleased with the former, then with the latter; as the child which *David* begat under the guilt of murther and adultery, was soon after the birth of it, struck by God with death; whereas he took pleasure in *Solomon*, who was begotten by

him

him of the same Mother, in an estate of Repentance and reconcilement with God. Neither (saith the Apostle, this circumstance allowed) was there any such ground as this, of the difference made by God between *Ishmael* and *Isaac*; because he made the like difference between *Esau* and *Jacob*, who were begotten at one and the same time, and consequently there could be no difference in him that begat them, in point of acceptation with God: he was as just, as holy, as faithfull, when the one was begotten, as when the other.

The fourth circumstance, *when the children* [or Nations] *were yet unborn*, takes off such an exception as this, against the Apostles argument from the former Oracle, *viz.* that God had had experience of *Ishmael* and *Isaac*, and of their different tempers and behaviours for many yeers before he made that signal difference between them; and accordingly finding *Ishmael* to be of a rough, scoffing, and prophane spirit, and *Isaac* better disposed, this might be a consideration moving him to give order for *Ishmaels* ejection, and *Isaac's* acceptance: and so no such mystery in this dispensation as he had asserted. Nay (saith the Apostle, in this circumstance) the experience which God had of *Abrahams* two Sons, *Ishmael* and *Isaac*, was no ground or motive at all unto him to make the difference mentioned between them: because he made the like difference between *Isaac's* two sons, *Esau* and *Jacob*, whilst they *were yet unborn*, and consequently before he had, or made the least experiment of them.

The fifth and last circumstance, *neither having done good, nor evill*, may be (I suppose) added, for amplifying and clearing of the former; or else to prevent any such conceit as this, that though the *children were not yet born*, yet in their wrastling or striving together in

the womb, the one might do well, or that which was some ways *good*, and the other that which was in some degree *evill*. No (saith the Apostle) when God signified unto *Rebecca*, (and so by her unto *Isaac*, and indeed unto the world) what difference he meant to make between her two Sons, (in their Posterities respectively) by saying to her, *The Elder shall serve the Younger*, he had no respect at all unto any thing done by either of them, good or evill, neither of them having done either. Therefore though *Ishmael* had done evill, when God commanded his removal, out of *Abrahams* house; and *Isaac*, that which was good, when he was by Gods expres order established for his heir; yet was neither the evill done by the one, nor the good by the other, the reason or ground of this deciding dispensation of God towards them, as appears by a like divine dispensation or decision between *Esau* and *Jacob*; of which neither good, nor evill, done by either of them could be the ground.

If it be demanded, but though God in chusing *Jacob* and rejecting *Esau* (in the sense declared) had no respect unto either good or evill, already acted or done, by either of them, yet might he not have respect unto such, both good, and evill, which he foreknew they would do afterwards, in this his so different a determination of their outward conditions in the world, yea and this be supposed here by the Apostle? I answer, No: Because the Apostle expresly affirmeth, that the reason or end why God so determined the respective estates and conditions of the two Brethren, or Nations, as hath been oft mentioned, whilest as yet they had *neither done good or evill*, was this, *that the purpose of God according to Election might stand* [might appear or be declared, to stand, firm and unchangeable] *not of* WORKS,

WORKS, *but of him that calleth.* Now *works*, whensoever done, whether sooner, or later, before, or after, whether seen when already done, or foreseen before done, are of the same consideration in the nature of works: Therefore the Apostle excluding *works* simply, from having any influence upon the *purpose of God according to Election*, excluded as well those foreseen, as those fore-done. Besides, affirming Gods intent in the said decisive Oracle between the two Nations, to be, *That his purpose according to Election might stand, not of works, but* OF HIM THAT CALLETH, he plainly sheweth, that no kind of works, whether known, or fore-known, is any bottom, ground, or foundation, of that his *purpose*. Because both kinds of works carry the same, or like opposition, to the origination, or first free conception of this purpose by him *who calleth, i. e.* (as hath been said) God himself. And suppose the said purpose had been taken up by, or conceived in God, by vertue of any respects born by him unto works foreseen, it had been never the more of, or from himself, then in case it had been conceived in him by means of works already done, and so considered by him.

If it be here objected, or demanded, but is not Faith a *work?* And if the *purpose of God* we speak of, be of Faith, is it not as much, at least as well, of works, and as little *of him that calleth*, as if it were of works, *sensu Judaico*, in such a sence as the Jews contended for? I answer,

1. It cannot be denied, but that Faith, in a sence, or to beleeve, is a work. *This* (saith *Christ* to the *Jews*) *is the work of God*, [*i. e.* the work which God requireth of you, in order to your Justification, as appeareth from the words immediatly preceding] *that ye beleeve*

r Joh 6. 29. *beleeve in him whom he hath sent* r. But,

2. Faith in that sence of the word, *work*, or *works*, wherein *works* are so frequently, (or rather indeed constantly) excluded by this Apostle from Justification, and opposed unto Faith, can for this very reason, be no *work*. And accordingly our Apostle opposeth it unto works, *Rom.* 4.5. *But to him that worketh not, but beleeveth on him that justifieth the ungodly, his Faith is counted for righteousness.* If it be demanded, In what sence then of the word *work*, is it, with *works*, excluded from Justification? And in what sence of the said word, doth it justifie or enter Justification? I answer, 1. That when the Apostle excludeth Works from Justification, he doth not mean that evill, or sinful works do not justifie, or have no part or fellowship in that great business of Justification, because it never came into any mans heart to interess these in such a business, as Justification. Neither 2. When he excludeth works from justification, doth he intend to exclude all or every good work, from all, or all manner of interest, in, or about justification. For then he should exclude Faith it self, (which as we heard, is a work, so termed by *Christ* himself) unto which notwithstanding he very frequently (as we know) ascribeth Justification. Nay 3. there is a justification, wherein works will be much interessed, and which will not take place without some considerable concurrence of them. This is that sentence of absolution from the guilt of sin, and the punishment due unto it, which shall be awarded on the behalf of all Saints in the great day. Of this justification the Apostle speaks, *Rom.* 2.13. *For not the hearers of Law are just before God, but the doers of the Law* SHALL *be justified.* See also *Matth.* 25.34,35,36, &c. And again, *Matth.* 7.21. to the end of *vers.* 27. (to omit many

many other places.) 4. There is a Justification even in this present life, which is attributable (at least in part) unto works. Of this *James* speaketh; *Was not Abraham our Father* JUSTIFIED BY WORKS, *when he had offered Isaac his Son upon the Altar? Jam.* 2. 21. And again, *vers.* 24. *Ye see then how that* BY WORKS *a man is* JUSTIFIED, *and not by Faith onely.* This justification I conceive imports onely the Divine approbation of a person, as being just, holy, and good, some ways signified and made known unto the world; which is never done, but upon some reall and worthy testimony hereof exhibited by men themselves. See 1 *Joh.* 3. 7. 5. Therefore when the Apostle excludeth works from justification, he excludeth them onely under the notion or conceit of merit; in which sence the *Jews* urged the necessity of them in that business. This clearly appears from that opposition which the Apostle makes between justification by *Grace*, and by *works*; and sometimes between justification by *works*, and by *faith*, *Rom.* 11. 6. and 4. 5. *Gal.* 2. 16. There is no opposition, but a clear consistencie, between *grace* and *works*, unless by *works* we understand *merit*, or such works as either are, or pretend to be meritorious. This is evident from the Apostle himself. *Now to him that worketh, is the reward,* [or wages, ὁ μισθὸς] *not reckoned of grace, but of debt* [f]. [f] Rom. 4. 4. Therefore though a man *worketh*, yet if his work be inconsiderable in value compared with this *reward*, which is given him, this reward is to be imputed to the grace and meer good will of him that giveth it, and not unto the *work*, or *working*, of him that receiveth it. Indeed if that which a man *worketh*, deserveth in a way of justice or equity, that which is given him in consideration of it, that which he receives in this case, is no matter of grace, or favour, but due *debt*. And in this respect

he that *beleeveth*, is by the Apoſtle (in the words immediatly following) ſaid, *not to work* [meaning, not to do any thing ſo much as in ſhew meritorious, either of juſtification, or ſalvation.] *But to him that worketh not*, [*viz.* with a conceit of merit] *but beleeveth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs*; meaning that God of his free and meer grace accepteth ſuch a mans Faith, *vice & loco*, in the place or ſtead of a perfect and compleat obſervation of the whole Law[f]: Which were it exhibitable, and actually exhibited by any man, would be meritorious of his juſtification. For the reaſon why the Law bleſſeth no man with juſtification, but accurſeth every man, is becauſe it is too ſtrict and holy to be compleatly and in all points performed by men, by reaſon of that weakneſs, whereunto they are at preſent ſubjected by the fleſh. *For as many as are of the works of the Law* [*i.e.* depend upon the works of the Law for juſtification] *are under the curſe*; *for it is written, Curſed is every one that continueth not in all things that are written in the book of the Law to do them*[t]; clearly implying, that were men in a capacity of *continuing in all things written in the Law to do them*, they might be juſtified by works, *i. e.* by the merit of works. For he that onely worketh righteouſneſs, never ſinning ſo much as in the leaſt, cannot juſtly be condemned by God, as a ſinner, and conſequently muſt needs be juſtified. Therefore what, or how many works ſoever God ſhould require of men, for, or in order to, their juſtification, onely beneath the compleat obſervation of the Law, and they perform them accordingly, their juſtification upon, and with reſpect unto ſuch a performance, would notwithſtanding be of free grace, and not of works (in the Apoſtles ſence) becauſe God is a Debtor of juſtification unto no man for any performance

[f] Not as in point of merit, but of juſtification onely.

[t] Gal. 3. 10.

formance of *works* whatsoever, but onely unto the most absolute and distrıct, and uninterrupted observation of the whole Law. So that however Faith, or beleeving in *Christ*, be a work (in the nature of it) yet wanting merit, it may justifie, and this without any breach or intrenchment upon that great Maxime or Doctrine of our Apostle, *viz.* that justification is not of works, but of Grace. Indeed if it be supposeable, that a person may beleeve, with such a conceit of his beleeving, as the *Jews* (it seems, *Gal.* 5. 2. *Acts* 15. 1.) had of their being circumcised, as *viz.* that it is meritorious of their justification, it would be somewhat the more questionable, whether beleeving upon such terms would justifie him or no; considering that the reasons why the *Jewish* Observations of the Law, did not, could not, justifie them, was not because they had matter of merit in them (for if this had been, they would have justified them) but because they conceited such a thing of them, which occasioned them to stumble at that great stone of offence, *Jesus Christ*, to reject the merit of that attonement which was made by him. But there neither is, nor (I suppose) ever will be any occasion to discuss that question any further. Because he that beleeveth on *Christ* for justification, must needs beleeve the merit of his death in order to the procuring thereof at the hand of God; and consequently cannot lightly be intangled with a conceit of merit in his own beleeving.

How *Christ* alone may be said to justifie, and yet Faith also be said to justifie, is of ready explication. *Christ* alone justifieth by way of merit, and as he that hath purchased with a valuable price (the laying down of his life) the grace of justification for men: Faith justifieth instrumentally, or subserviently under *Christ*, *viz.* as a conditional act required by God of men in

order to their actual investiture with that Grace or benefit of justification, which *Christ* by the merit of his death purchased or procured for them; yet with this reservation, or *proviso*, that the actual communication of the said benefit, or grace, unto particular persons of years capable of believing, should be suspended, until it should be desired by them, and sought for by beleeving. Therefore,

3. (And lastly) the premises consulted and considered, it is no matter of any difficult conception to conceive how the *purpose of God according to Election* (as the Apostle expresseth it) may be said to be, or at least more apparantly be, of *him that calleth*, (*viz.* God) in case it be supposed to be built upon faith, then it will or can be, if supposed to be built upon *works*. For 1. That is most properly said to be OF a person, which proceeds freely and voluntarily from him, and whereunto he hath not been drawn, ingaged, or any ways necessitated by any motive or ingagement from without. 2. It hath been lately shewed, that *works* (in the Apostles sence) *i. e. works* meritorious of justification being found in men do impose a necessity (in way of justice) upon God, to justifie (and consequently to *elect* unto life) all those in whom they shall be found; so that in case God should *purpose* to *elect*, or justifie, upon the account of these, this *purpose* of his must needs be (especially must needs seem to be) of a forraign inspiration, occasioned, if not necessitated, from without, and so not to be of an inward and free conception, in, and from, himself. Whereas, if it shall be supposed, that this *purpose of God* to elect and justifie, is founded and built upon Faith (which the Scripture both here and elsewhere, plainly enough supposeth [u]) it must needs be (and so accordingly be apprehended) of himself, *i. e.* freely, voluntarily, and most graciously conceived, and taken

[u] See *Redemption Redeemed*, p. 462, 463.

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up by him; in as much as there is nothing in Faith, no not so much as in colour or shew, to ingage or necessitate him thereunto. This our Apostle himself plainly enough insinuateth *Rom.*4.16. *Therefore it is* (speaking of justification) *of Faith, that it might be by* [or, of] *Grace, i. e.* voluntary, free, and of meer good pleasure in God; implying withall, that had it been of *works*, it would have been, or however, it would seem to have been, by necessity, or upon such terms, which God, his justice considered, could not have refused.

By the way, from what hath been now said, it appears that neither Gods *Election*, nor his counsel or *purpose according to Election*, (in the sence given) can with truth be said to be, or to proceed, *ex fide previsa*, from Faith foreseen in particular persons, either elected, or decreed to be elected, but onely from the meer grace or good pleasure of God. For though it be supposed that he purposeth or decreeth to elect, and accordingly actually electeth, all those that shall beleeve, and none other, yet this at no hand proveth, either that such his purpose, or the execution hereof by him, proceed or spring in their origination or conception, from the Faith of such persons fore-seen, no nor yet from the fore-sight of their Faith in him (though this be more tolerable then the other,) Because (as we have heard) there is nothing in the nature of Faith, no nor in Gods fore-sight of Faith in what persons soever, that hath in it any seminal or generative vertue or property of any such purpose or action, in God. It is true, the infinite and incomprehensible wisdome of God, which mingleth it self with, and steers all the motions and transactions of his will, led him unto Faith, (indefinitely, and in the nature of it considered, not as either seen, or foreseen in particular subjects) as the most proper and pru-

dential groundwork and foundation, in its kind, and of an external conſideration, whereon to fix and build his *purpoſe of Election*, and accordingly his *Election* it ſelf. But this no more proveth, that Faith either foreſeen, or in what conſideration ſoever, is the cauſe or productreſs of Gods *purpoſe of Election*, then the commodiouſneſs either of a good foundation, or pleaſant ſcituation, is the cauſe or reaſon of a mans deſire or reſolution to build an houſe. I confeſs there may be that in a mans commodious foundation or ſcituation, the conſideration whereof may occaſion or beget a purpoſe in a man to build in ſuch or ſuch a place, where theſe conveniences are to be had, rather then in another place where they are wanting; yea poſſibly, unleſs the deſire or purpoſe of a man to build be very ſtrong and prevalent upon him, the want or non-attainableneſs, of ſuch material conveniences for building, may wholly divert him from ſuch an undertaking. In like manner there may be, and (queſtionleſs) is, in Faith, ſomething particularly conſiderable, for which the Divine underſtanding judged it more meet, then any other thing, to pitch upon for the regulation of *his purpoſe* of, or *according to, Election*, (and of his *Election* it ſelf accordingly,) but this is no argument that therefore Faith, or that which is conſiderable in Faith in this kind, was, or is, the cauſe of ſuch a purpoſe in him, ſimply or indefinitely conſidered, as if (for example) he were any ways moved, diſpoſed, or inclin'd by any thing in Faith to purpoſe and decree the juſtification, or *Election* of men, or of any man, ſo as had it not been for Faith, or had not Faith mediated the buſineſs with him, he would never have *purpoſed*, or decreed ſuch a thing. For doubtleſs the love of God to mankind, out of which he decreed the Juſtification, Election, and Salvation of thoſe

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that should beleeve, was a most intimous principle or affection in him, flowing immediatly from himself, or the essential goodness of his nature, and not begotten or raised in him by any forreign influence or interposure whatsoever; yea and as far as humane understanding is able to reach, would have taken place, and been found in him, whether ever there had been any such thing as Faith, *in rerum naturâ*, or no. And consequently, he would have decreed the Justification, Election, and Salvation of men, though it should be supposed that they had universally been under an impossibility of beleeving. So that if Faith hath any influence, or interest of causality at all in Gods Decree of *Election, &c.* it is not in respect of the general nature, or goodness of this Decree, but of the particular form or tenor of it onely. Yea if we state the form or tenor of this *Decree of Election*, as the Scripture seems from place to place to state and hold it forth, as *viz.* That God in this Decree speaketh thus (or to like effect) I will elect, or, *I decree to elect, all those that shall beleeve*[x], then Faith or Beleeving, cannot be looked upon as any efficient or productive cause of the said Decree, because it doth *ingredi ipsum Decretum*, is somewhat of the nature or substance of the Decree it self; and so is rather the matter, or part of the matter, thereof, then any efficient cause of one kind or other. For this is the condition of the four causes, (so called) *material, formal, final,* and *efficient*, without the joynt concurrence whereof nothing is at any time effected or produced; that the two latter, the *final* and *efficient*, are always extrinsecal to the effect or thing produced; and the two former, *material*, and *formal*, always intrinsecal, and parts of it. Therefore if Faith, or beleeving, be somewhat, or any part of the Decree we speak of, it cannot be any ways con-

[x] See the Agreement and Distance of Brethren, *p.* 13, 14, &c.

contributing to it in any kind of efficiency whatſoever; and conſequently could be no motive, (much leſſe any ingagement) unto God to conceive or make ſuch a Decree. But this by the way.

Having thus at large ſhewed and proved, that the Apoſtles ſcope (in the words before us,) was 1. To ſhew and prove, who, or what manner of perſons they are, or muſt be, whom God accounteth for *Abrahams* ſeed (in the ſence declared) or whom he juſtifieth: And 2. To ſhew and prove this with greater pregnancy, evidence, and effectualneſs of proof here, then he had done in the former inſtance concerning *Iſaac*; we ſhall now give ſome brief account of the words themſelves together, by way of Paraphraſe, taking them as they lie in their conſtruction, and not in the order of their ſcituation in the context, onely to render their ſence more perſpicuous; and ſo paſs forward, with ſome few Doctrinal Obſervations taken up from them by the way.

And not onely this] *i. e.* God did onely declare unto *Abraham* ſomewhat more obſcurely, who ſhould be eſteemed by him for his ſpiritual ſeed, perſons juſtified, and heirs of the world, in ſaying to him, *But in Iſaac ſhall thy ſeed be called*; *But when Rebecca alſo had conceived by one, even by our Father Iſaac*] *i. e.* but did further, and more clearly declare his mind and counſel in that behalf unto *Rebecca* alſo, having now conceived by one and the ſame perſon, and he none other then *Iſaac*, *Abrahams* ſon and heir, and great Patriarch of our Nation, in which reſpect you [*Jews*] may probably think, that all thoſe that ſhould be born of her upon ſuch an account, ſhould be alike accounted *Abrahams* ſeed, and more eſpecially that her firſt-born by ſuch a Father, ſhould be thus eſteemed and owned by God; yet God himſelf declared the contrary: *For the children*

children being yet unborn, and having done neither good nor evil] *i. e.* in as much, as whileſt the *two* children, or Nations, conceived in her womb, yet remained there, and *were unborn*, yea and (that which is more) *had done neither good, nor evill*, in one kind or degree, or other, their ſtriving together in the womb not being morally accountable, nor to be reputed either *good or evill* on either ſide; *It was ſaid unto her*] *i. e.* unto *Rebecca*, by God himſelf; *The Elder ſhall ſerve the younger*] *i. e.* that Nation, which in the Head or Great Parent of it, ſhall be the firſt-born, or firſt come out of thy womb, ſhall be inferiour, tributary, or ſervant unto that, which ſhall (in like ſence and conſideration) be born after. Or thus; That child which ſhall be thy firſt-born, ſhall (*viz.* in his ſeed and poſterity) be tributary or ſervant, unto his younger Brother, in his. *As it is written,*] *i. e.* The truth and ſubſtance of which Oracle delivered to *Rebecca*, was long after mentioned and confirmed by the Prophet *Malachi*, who exhibiteth God ſpeaking thus; *Jacob have I loved, but Eſau have I hated*] *i. e.* I have declared, and purpoſe yet further to declare, my ſelf very loving and reſpectful unto *Jacobs* poſterity, [x] much above what I have done, or intend to do, to the poſterity of *Eſau*, though his Brother. For unto *Jacobs* poſterity, have I in meer grace and favour, given that holy land flowing with milk, and honey, promiſed long ſince unto *Abraham*, for an inheritance to be poſſeſſed and injoyed by them. Whereas I have allotted unto the *Idumeans*, *Eſaus* poſterity, onely the rough, rocky, and incult mountains of *Seir* (a place not to be compared with the pleaſant and fruitfull land of *Canaan*) and beſides, having in a great meaſure laid waſte and deſolate the territories of theſe *Idumeans*, I am reſolved that the breaches hereof ſhall never be repaired,

x To hate, in Scripture dialect, oft imports a leſſer degree of love Gen. 29. 31. Deut. 12. 15. Luke 14. 26. Mat. 6. 24. Judg. 14. 16. Joh. 12. 25. Eph. 5. 29. See *Ainſworth* on Gen. 29. 31 and on Deut. 12. 15. *Eſtius* upon Rom. 9. 13. So that *Daniel Chamier* is miſtaken, (who *Panſtrat. t. 3. lib. 7. c. 5. ſect. 14.*) denieth that hatred ever ſignifieth leſs love. Nor are the reaſons he gives for this his opinion ſo much as probable, & much leſs concluding.

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paired, though they be full of confidence that they shall be able to effect it, and that with advantage. But as for *Jacobs* posterity, I intend such further Grace and goodness unto them in their land, that I will cause my Name to be magnified throughout the world for what I shall do for them. Now that which God mystically and mysteriously intended, in declaring himself to *Rebecca*, concerning the difference which he purposed in time to put, or make, between her two Sons, in their respective posterities, whilst they were *yet unborn*, and were equally deserving and equally undeserving, neither of them *having done either good, or evill*, (though as yet difference in this kind he had made none) being the second declaration that he made of his mind and purpose in this behalf, and this not long after the former, was, *That the purpose of God according to Election might stand, not of works, but of him that calleth*] *i. e.* that God might declare, that Decree, Counsel, or Purpose of his to be immoveable (for a second revelation, or assertion of the same thing by God, imports the establishment or unquestionable certainty of it, *Gen.* 41.32.) according to the tenour or purport whereof he maketh his *Election* amongst men unto that excellent dignity of being *Abrahams* spiritual seed (for of this he treateth all along from *vers. 6, 7, &c.*) and consequently, heirs of the world; and withall, that this Decree, or purpose of his, according unto which he thus *electeth*, might be declared not to have been conceived, purposed, or taken up by him, from any consideration of merit, or desert by *works*, in men, but freely of, and by himself, of his gracious and good pleasure; and that the execution of this his Purpose or Decree in the actual Election of men to the said Dignity of spiritual Adoption, or Sonship unto *Abraham*, admits of no regulation or confinement by any merit

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of works in men, but is daily managed and carried on by another rule, freely and voluntarily chosen in this behalf, by himself; this Rule the Scripture every where proclaiming to be Faith, or beleeving in *Jesus Christ*. And this liberty, both of *purposing* to Elect, and of *Electing* accordingly, not at the instance of works, or by the exigency thereof, but according to his own mind and pleasure, he claimeth upon a most just, equitable, and reasonable account, as (*viz.*) being He, who freely, and without any obligation upon him on that behalf, *calleth*, and inviteth the world, upon the terms (and these very gracious) proposed by himself, unto that high prize of Justification, or Son-ship unto *Abraham*, and herein unto eternal life, or the inheritance of the world. In which respect he hath a most equitable and and unquestionable right to nominate, and prescribe the terms, according unto which this Crown or prize shall be awarded and given unto men; As the Ἀγωνοθέται in the Olympiaque games had to prescribe Laws unto those that should try masteries, and to declare how they were to behave themselves in the respective exercises, who should receive the crown, or reward, and what miscarriages in men, in, or about the said exercises, should render them uncapable hereof. But of this formerly.

If it be demanded, but why doth the Apostle here express himself thus, *not of works, but of him that calleth*, making the opposition, not between *works*, and Faith, (as commonly he doth in the business of Justification) but between *works*, and the will and pleasure *of him that calleth*, (meaning, God?) I answer, the reason may be, either because the plea of the will and pleasure of God, is more authoritative, and binding upon the judgments and consciences of the gainsaying Jews,

then the meer Allegation or Assertion of Faith would be; or else to insinuate, that God freely *calling* and inviting men to the unspeakable Grace and benefit of justification, (and salvation upon it) hath by reason hereof (as hath been argued in the premises) a most equitable and unquestionable right to make the terms of the one, and of the other, what himself pleaseth; and consequently standeth no ways obliged to accept of their terms, who will needs obtrude works, or the merit of works, upon him in this kind. And if God will not suffer men, who are obnoxious to his justice, and condemned persons, to prescribe terms unto him for their own justification, and they upon this account are found to prescribe nothing but *works*, it follows (as it were) of course that Faith in his Son Jesus Christ, must needs be the terms, or Law of Justification imposed by him, in as much as *works* never met with any competitor in this kind from the hand of any man pretending knowledg of the mind of God in these matters, but Faith onely.

By the way, from the end and intent of God, in saying to *Rebecca*, (under all those circumstances mentioned by the Apostle, and by us explained;) *The Elder shall serve the Younger*, being the same in substance with, *Jacob have I loved, but Esau have I hated*; this end being (as we have heard) to insinuate that Gods purpose, according to which he electeth, or adopteth, is fully established, and shall stand firm for ever, and be carried on, not by, or according to the Interest of works, but according to Gods own good pleasure otherwise; from this end (I say) of God in speaking so to *Rebecca*, it fully appeareth, (over and above all the light formerly given to make the Discovery) that it was no part of his intent here to teach, either *Jacobs* peremptory Election unto salvation, nor yet *Esaus* peremptory Reprobation

bation from eternity. Because had this been his end, either in whole, or in part, in the said Oracle, that asserted by the Apostle for his end, cannot stand. For had *Esau* been peremptorily reprobated from eternity, then had he been every whit as uncapable of salvation, in case, or though, he had beleeved, as he could or should have been, in case he had sought his justification by works: And if so, *Gods purpose according to Election*, should no more *stand of him that calleth* [*i. e.* be established unto men in that way, which God himself hath freely chosen] then by *works*. To say that *Esau* being so Reprobated, was in no possibility to beleeve, besides that it is in it self an untruth (as is demonstratively and at large proved elsewhere[y]) reacheth not the point in question. For the *purpose of God according to Election*, here described by the Apostle, purporteth, not simply the Election of those who shall *de facto* beleeve, but of all others also, in case they should beleeve. But he that is peremptorily reprobated from eternity, is uncapable of Election, yea though he should comport with the will and pleasure of him *who calleth*, in beleeving: in which case the *purpose of God according to Election* should not *stand*, but fall. But of these things at large elsewhere[z].

[y] *Redemption Redeemed*, p. 480, 498, 499, *&c.* *Pagans Debt and Dowry* p. 9, 10, *to the end.* *Agreement and Distance of Brethren*, cap. 4 throughout.

[z] *Redemption Redeemed*, p. 467, 78.

We shall onely take up a few Doctrinal Observations, from the Verses lately opened; and so advance in our Exposition.

1. Whereas the divine purpose of putting the difference we formerly heard of, between *Ishmael* and *Isaac*, was revealed (immediatly, or originally) unto *Abraham*, and not unto *Sarah*; but the like purpose concerning *Esau* and *Jacob*, was thus revealed unto *Rebecca*, and not unto *Isaac*; it is observable, That *God is sometimes pleased to make the first discovery of things mysterious*

rious and ſecret unto weaker inſtruments, and otherwhile, unto thoſe of more ſtrength and honour, Exod. 15. 20. *Judg.* 4. 4. 2 *Kings* 22. 14. *Luke* 2. 46. *Acts* 18. 26. *Acts* 21. 9. 1 *Cor.* 1. 27, 28, *&c.*

2. Whereas the Secret of the Divine pleaſure as well concerning *Iſhmael* and *Iſaac*, as concerning *Eſau* and *Jacob*, was firſt imparted, or revealed, unto a ſingle perſon onely, the former unto *Abraham*, the latter unto *Rebecca*, it may be obſerved, That *matters of general concernment, and the knowledg whereof is neceſſary for all perſons, are uſually in their firſt diſcovery made known by God but unto ſome one ſingle perſon onely, or very few. Exod.* 3. 7,8. *Am.* 3. 7. *Acts* 10. 40,41,*&c.*

3. Whereas the Divine diſpoſition, and diſpenſation in matters of this life, were ſo different (as we have heard) in reference to the two pairs of Brethren, *Iſhmael* and *Iſaac*, *Eſau* and *Jacob*, it may be obſerved, That *God hath left himſelf at more libertie to diſpoſe of the temporal eſtates or conditions of men, then of their eternal.* Or thus: *God hath not declared, (and ſo not ingaged) himſelf to walk towards men in matters appertaining to this preſent life, by any ſuch poſitive or determinate Rule, as he hath done in matters relating to their eternal conditions. Eccleſ.* 9. 1,2,3. with *Mark* 16. 16. *&c.*

4. Whereas the Apoſtle expreſly informeth us, that the end, purpoſe, and intent of God, in pre-declaring unto *Rebecca*, under the circumſtances mentioned, his will and pleaſure concerning the different conditions of her two Sons, (or rather their reſpective poſterities, as hath been ſhewed) in this preſent world (and conſequently, of his actual and providential diſpoſal of theſe their conditions in time, accordingly) was to make known unto the world this moſt ſpiritual and myſterious ſecret, *viz. that his purpoſe according to Election might ſtand*

ſtand, not of works, but of him that calleth (in the ſence given) it is obſervable, That *God hath revealed the great myſteries of ſalvation unto the world, not onely by the words of his mouth, but by the works of his hands, and divers providences. Gal.*4.22,23,24,30. *&c. Joh.*3.14.

5. Whereas the Apoſtle argueth and proveth Gods counſel and purpoſe of juſtifying men by Faith, and not by works, from ſuch Texts and paſſages of Scripture, where the Jews were not able to diſcover or find any ſuch thing, it is eaſie to obſerve, That *Many truths may be diſcovered by perſons that are ſpiritual, of ſound principles, and raiſed underſtandings, in ſuch veins of the Scriptures, where they who are carnal, and of miſtaken, or unſound principles, are, or may be confident, that there is no ſuch thing to be found. Mat.* 22.23. compared with *verſ.* 29,31,32, *&c. Joh.*5.45,46,47. *Joh.*9.40.

6. Whereas God was not ſatisfied with that one ſignification or ſingle intimation given unto *Abraham* of the ratification of his *purpoſe according to Election,* (as *viz.* that it was founded, not upon *works,* but upon his own pleaſure) but he was pleaſed to make a ſecond, and this a more full, declaration hereof unto *Rebecca,* two things are from hence obſervable; 1. That *The end and counſel of God in thoſe frequent repetitions and re-aſſertions of the ſame things in the Scripture, being for the moſt part matters of greateſt weight and conſequence, is to give unto men the fuller aſſurance of their certainty and truth. Gen.*41.32. *Philip.*3.1. 2. That *what God diſcovereth more ſparingly or darkly in one place, eſpecially the matter being of much concernment unto men fully to underſtand and beleeve* (which is the caſe before us in the Context) *commonly he revealeth it more plainly and fully in ſome other.* The Scripture aboundeth with examples in this kind. See alſo *Heb.* 8.6. and 11.40.

7. Where-

7. Whereas Gods *purpoſe according to Election* (in the ſenſe declared) *ſtandeth, not of works, but of him that calleth*, it is not unworthy Obſervation, That *Gods eternal Purpoſes or Decrees concerning the Election, Juſtification, and Salvation of men, are not always formed or regulated by ſuch rules or principles, which are moſt plauſible unto men, but by ſuch, which are pleaſing unto himſelf, which commonly are much differing from thoſe approved of men. Iſa.* 55.8, 9. *Rom.* 10.2, 3. and 2. 28, 29. *Luke* 16. 15.

8. Whereas the Apoſtle mentioneth Gods moſt gracious and free *calling* men, (*viz.* to the great Bleſſings of Juſtification, Adoption, Salvation, &c. as hath been explained) as a reaſon and ground in equity, why he ſhould make the terms and conditions of obtaining theſe rich prizes, what himſelf pleaſeth, it may be obſerved, That *God aſſumeth or claimeth unto himſelf no power (meerly prerogative-wiſe) for over-ruling the eternal eſtates of men, but onely ſuch, which moſt equitably, and upon a clear account of reaſon appertaineth to him. Ezek.* 18. 25, 26, 29. *&c. Iſa.* 5.3, 4. *Pſal.* 98.9. and 145. 19.

9. From theſe words, *verſ.* 12. *The Elder ſhall ſerve the Younger* (myſtically underſtood, as hath been directed in the preceding Expoſition.) Two things are obſervable. 1. That *God judgeth it meet to ſacrifice the carnall priviledges of ſome men, though given and avouched for ſuch by himſelf, upon the ſpiritual ſervice of many.* Out of the duſt and aſhes of *Eſau's* Prerogative of Primogeniture, hath ſprung a lively confirmation of this bleſſed Truth unto the world, That it is the younger or latter Covenant of Grace, not the Elder of works, by which ſinners muſt be juſtified. *Gen.* 21. 10, 11. and 48.14. 2. From the tenor of the ſame Divine Oracle (ſo underſtood and conſidered, as hath been ſaid) it may be obſerved further, That *thoſe who ſhall inherit the great*

great dignity and priviledge of Justification by Faith, shall be heirs, (i. e. Lords*) of the world, and they who expect justification by the works of the Law, shall be servants unto them. Rev.* 2. 26, 27. *Gal.* 4. 30. *Rom.* 4. 13. *Psal.* 49. 14.

10. (And lastly) From these words, *vers.* 13. *Jacob have I loved, but Esau have I hated,* (understood, as they have been explained) it is observable, That *in matters of this present life, God hath left himself at liberty, in some cases, and upon some special occasions, to shew more or less love unto men, under a meer personal, or genealogical and parentick consideration, Eccles.* 7. 15. and 9. 11. *Pro.* 22. 2.

What shall we say then? Is there unrighteousness with God? God forbid. Verse 14.

The Apostle, having by the two famous Testimonies of the Scriptures and ancient records of the *Jews*, asserted his Doctrine concerning the eternal purpose and Decree of God to justifie, and adopt for children, those that should beleeve, excluding such who depend upon the works of the Law for the obtaining of these heavenly priviledges; and consequently, made it good, that no word or promise of God falls to the ground, by the rejection of the *Jews*, these (generally) being none of the seed of *Abraham*, to whom the promises of life and salvation were intended; proceeds (in the next place) to demonstrate the righteousness or equity of the said Decree of God, and the execution of it in the world, being led hereunto by occasion of some Objections, which (it seems) were raised by the *Jews* in opposition unto both. For they perceiving how substantially the Apostle had taken off their main Objection, wherein (they urged a frustration of the Word of God, in case they should be rejected) if those

Scripture passages, which he had alledged upon that account, should be let pass with such a sence and construction, as he had put upon them; therefore to overthrow his Interpretation of them, together with that Doctrine, which he had built thereupon, they rise up with this Objection; that such a Purpose or Decree, (together with the execution of it) as *Paul* attributes unto God [*viz.* to adopt those for Sons, who should beleeve, and reject those who should seek to be justified by the works of his own Law] would be unjust; and therefore could not with truth be ascribed unto him. This Objection he propounds (interrogatively) in the former part of this 14th Verse; and begins his answer to it, in the close of it, *God forbid.*

What shall we say then &c. This is a form of propounding an Objection, used by the Apostle elsewhere, *Rom.6.* 1. and 4. 1. And sometimes it seems to import onely the awakening of the mind and judgement of him that readeth, to consider what is the natural consequence, or result, of things formerly argued, and concluded; which is a very spiritual and noble exercise and improvement of the rational abilities of the soul; and without which that which is read, or heard, seldome turns to any great matter of profit or edification: See *vers.* 30. of this Chapter. Interrogatives are more piercing and quickning, then bare Assertives. When the Apostle saith, *What shall we say then? Is there unrighteousnes &c.* it is as if he had said; Do you think, that any such thing followeth from what hath been said concerning the purpose of God to justifie and adopt those who shall beleeve, and not those who depend upon works for their justification, as that he should be unrighteous or *unjust?* Nay, *God forbid*; or, μὴ γένοιτο, let it not be: or, far be it from me, and from every man to affirm or teach

teach any thing, that should imply any unrighteousness, or unjustice in God, in the least.

Μὴ ἀδικία παρὰ τῷ Θεῷ; *Is there unrighteousness*, or injustice, *with God? i.e.* Doth it follow from the premises that God should be unjust? But what is the unrighteousness here spoken of? Or in what sence did the *Jews* mean, that *Paul* by his Doctrine, made God unjust? I answer, There are two, or rather three, kinds of injustice: The one consisteth, in decreeing, the second in doing things that are uncomely, or which are contrary to reason and equity: The third, in speaking, promising, or professing, that which is not in the heart, or in the mind ever to perform. When the *Jews* pretended that the Doctrine of *Paul* rendred God unrighteous or unjust, they meant (doubtless) in all these respects, or with all these three kinds of injustice. But that his Doctrine was not chargeable with making God unjust with that kind of unjustice, which consists in simulatory promises, or speakings, he had proved already, *vers.* 6, 7, &c. *Not as if the Word of God had taken none effect. For, &c.* Therefore in the passage now before us, the Apostle must needs be conceived to speak of one, or both, the former kinds of injustice, which (indeed) are, upon the matter, but one and the same. For to purpose or decree things that are uncomely, and contrary unto equity, and to perpetrate and act such things, proceed from one and the same spirit of injustice. So that the import of that Objection, which he insinuates (in this 14. *vers.*) was levied against his Doctrine by the *Jews*, was, that hereby God was represented, both as a Decreer, and an Actor of things which were uncomly, and of no good consistence with principles of reason and equity.

Some conceive that the spring, rise, or occasion of this

Objection, was the Apostles discourse concerning *Jacob* and *Esau, viz.* in that he had affirmed, that *whilst they were yet unborn, and had done neither good nor evill,* and though they were the children of the same Parents on both sides, yet God should decree concerning them, That *the Elder should serve the Younger*; which seems to be a strain of that kind of injustice lately mentioned. But that this was not the occasion of the Objection, is evident from hence. 1. Because whatsoever *Paul* had said concerning *Jacob* and *Esau,* was expressly contained in the Scriptures; and consequently it is no ways likely that the *Jews* would object any thing against it. 2. That which he had said concerning *Jacob* and *Esau,* containing matter of favour and respects from God on *Jacobs* side, who was their Great Progenitor, and in whom they much gloried upon that account, if they should have reputed it matter of injustice in God to respect *Jacob* above *Esau,* (which is the effect of all the Apostle had said concerning them) they should have been like ill birds, defiling (as the saying is) their own nest; nor is it probable in the least, that they would impute unjustice unto God for dealing so graciously and respectfully as he did, by them and their forefathers, above any other Nation: Or that they were so zealous in the cause of *Esau,* or the *Idumeans,* his posterity, and their professed and inveterate enemies, as for their sakes to charge unrighteousness upon God.

Therefore the clear spring of the Objection here intimated, was, not the Text, but the Interpretation, or that inference or deduction which *Paul* drew from the said Passages of Scripture for the confirmation of that Doctrine of Justification by Faith, so highly contested against by the Jews. He argued and urged, that God, in

in saying unto *Abraham, But in Isaac shall thy seed be called,* and afterwards unto *Rebecca,* concerning the two Nations yet in her womb, *The Elder shall serve the Younger,* intended to declare and signifie unto the world, that his purpose and pleasure was, as to elect and accept those for children, and justified persons, who should depend upon his Grace and good pleasure for the obtaining of these blessings, by beleeving, so to reject those that should seek after them, and expect to attain them, by the works of the Law. Such a Declaration as this (say the Jews, in the Objection before us) could not be intended by God, because it would argue *unrighteousness in him,* and that which is repugnant to all reason and equity; as *viz.* that he should reject and condemn those who are diligent and zealous observers of his own Law, the law which himself hath recommended unto them, and imposed on them; and receive into Grace and favour such persons, who never yeelded the like obedience unto him, onely because they beleeve in Another, and expect their Justification by, and from, him.

To this Objection the Apostle answers; 1. By denying the consequence, in the close of this Verse. 2. By subjoyning a reason of such his denial; And this, 1. In respect of those whom God justifieth, or to whom he sheweth mercy *vers.* 15, 16. 2. In respect of those whom he Reprobates or condemns, *vers.* 17. In the former, he vindicates the righteousness of God, in justifying those, whom he is pleased to justifie: In the latter, he vindicates the same righteousness in reprobating and condemning such, who are reprobated and condemned by him.

First, he denieth that any such thing followeth from his Doctrine, or Interpretation of the Scriptures al-

ledged, as that God should be *unrighteous*. Yea he denieth it in that phrase or form of words, μὴ γένοιτο, *God forbid*, which doth not barely signifie, or import, the untruth of what is denied, but further, that the untruth hereof is such, that it deserveth even to be abhorred of every man. See *Rom.* 3. 4, 6. *Gal.* 2. 17. (to omit other places.)

Secondly, he giveth this account of his denial, as to the first particular objected, [*viz.* that God should be *unrighteous*, in case he should justifie, or shew mercy to beleevers.]

Verse 15. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion, on whom I will*
Verse 16. *have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

For he saith to Moses, I will, &c. As if he should have said; My Doctrine of Justification, by the free Grace and pleasure of God through beleeving, is so far from rendring him *unrighteous*, that himself plainly expresseth and asserteth the effect and substance of it, in saying thus unto *Moses, I will have mercy, on whom &c.* Meaning, that in as much as all men having sinned, are become miserable, and so absolutely obnoxious unto me, and my pleasure touching their relief, and I am resolved to use my prerogative herein, and to relieve and shew mercy unto *whom*, [*id est*, unto what sort or kind of persons[a]] I please, not upon such who shall be obtruded upon me by men, or who shall judge themselves worthy or meet above others to be parta-

[a] The Pronoun Relative, ὅς, *qui*, who, or whom, is sometimes used *concrete*, and signifieth not simply or barely the subj&, to which it relateth, but as so or so qualified. Thus our Apostle, 2 *Tim.* 1. 12. *I know* ᾧ πεπίστευκα, *whom I have believed*, *i.e.* what manner of God, how gracious, how merciful, how faithful, and powerful, &c he is whom I have believed, or beirusted my self and soul with. Thus also our Saviour, *Joh.* 3. 18. *I know whom* [*i. e.* what manner of men] *I have chosen* [meaning for Disciples;] Or rather thus: Οἶδα ὅς ἐξελεξάμην, *i.e.* I know who, *i.e.* what manner of persons they are, whom I have chosen. Thus also *Rom.* 9. 18. — *and whom he will* [*i.e.* what kind of persons he pleaseth] *he hardneth.*

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kers of my Grace and favour in this kind. The repetitions in the words, *I will have mercy on whom I will have mercy, and I will have compaßion, on whom I will have compaßion,* are very emphatical, and import the higheſt degree imaginable of a peremptorineſs or reſolvedneſs in God, to diſpence his favour and mercy unto men according to his own mind and pleaſure, and not according to the thoughts or preſcriptions of men. When the clouds pour out rain in abundance, it is a ſign they were full of water. In like manner, when a man utters over and over, reiterates and repeats any purpoſe, intention, or deſire in his ſoul, it argueth a fulneſs or abundance of that which is thus uttered, and that the heart could not diſcharge it ſelf of all at once, or by one expreſſion. Now we know who thoſe are, on whom God is everlaſtingly, and moſt unalterably reſolved to *ſhew mercy, viz.* thoſe who beleeve in his Son Jeſus Chriſt; according to that of this our Apoſtle elſewhere: *For the Son of God, Jeſus Chriſt, who was preached among you by us---- was not yea and nay, but in him was yea: For all the promiſes of God in him are yea,* [b] *and in him, Amen,* [b] *&c.* And upon this account the Goſpel, which aſſerteth the will and purpoſe of God in this kind, is termed by *John, The Everlaſting Goſpel,* [c] *i. e.* a Goſpel, the tenor and contents whereof ſhall never be altered. Here God fully declares who they are, on whom he *will have mercy, viz.* Beleevers: Neither are all the Angels in Heaven, nor men upon Earth, by all the ſtrength of ſollicitation they can uſe, able to take him off from this his purpoſe, as either to cauſe him not to ſhew *mercy,* on thoſe who beleeve, or to ſhew *mercy* (I mean, the mercy here ſpoken of) unto any others. For that is to be conſidered by the way, that the Apoſtle clearly ſpeaketh here of that grace

[b] 2 Cor. 1. 19, 20.

[c] Rev. 14. 6.

grace or mercy of God, which relateth to the salvation of men sinful and miserable. But whereas the Scripture speaks expressly of two sorts, or kinds, or (if you will) degrees of grace, love, and mercy in God towards men in reference to their Salvation, one which precedes their Faith and obedience to the Gospel, and which consists, partly in the gift of his Son *Jesus Christ* for a Saviour unto them, partly in calling them by the Gospel preached in one kind or other unto them, in vouchsafing means and opportunities unto them for repenting and beleeving, [d] *&c.* another, which is subsequent to their repentance and beleeving, and which God sheweth and exerciseth towards those, who do now truly beleeve [e]; the question may be, of which of these two kinds of mercy the Apostle here speaketh, whether of that which is preventing, and which sheweth it self in giving Christ for a Saviour, in calling men, unto him, &c. Or of that which is subsequent, and which expresseth it self in Justification, Adoption, *&c.* I answer, not of the former, but of the latter. 1. God makes no such difference or distinction of men in his preventing Grace, or *mercy*, as the words before us, *I will have mercy, on whom, &c.* manifestly imply. Christ is said to have *tasted death for every man, Hebr.* 2. 9. To have *given himself a ransome for all men, &c.* 1 *Tim.* 2. 6. And accordingly God is said to *command all men every where to repent, Acts* 17. 30. And many are said to be *called*, who yet are not *chosen, Matth.* 20. 16, *&c.* 2. The whole discourse of the Apostle in the context adjoyning (as hath been shewed and proved) is not concerning preventing Grace or *mercy*, but subsequent; as *viz.* concerning Justification, Adoption, *&c.* which do not appertain to preventing Grace, but subsequent. 3. And lastly, Evident it is, that the Apostles intent is, to

[d] Of this love or mercy, See John 3. 16. Rom. 5. 8. 1 John 4. 10. Mat. 12. 3, 4, 9, &c.

[e] Of this, See Gal. 3. 26. Gal. 4. 6. Joh. 1. 12. *&c.*

to declare the *Jews* to be excluded from that Grace and *mercy*, of which he speaks all along, as in telling them, that *they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed, vers.* 8. And again, That *the Elder should serve the Younger*, That the *purpose of God stands not of works, &c.* But certain it is, that these *Jews* were not excluded from the preventing Grace, or love, or mercy of God; for they were called by God by the Doctrine and miracles of the Apostles, yea and by the Lord Christ himself, and this by means so exceedingly efficacious, that our Saviour himself affirmeth that even the men of *Tyre* and *Sidon*, might or would have been converted by them, *Mat.* 11.21. Therefore the *Grace* or *mercy* spoken of in the words in hand, must needs be the subsequent grace or mercy of God. And if so, it cannot be understood (so neither in the Verse following) of any such *mercy* in God towards men, by which men yet unregenerate, and in their sins, are inabled, much less necessitated, to repent, or beleeve; but (as hath been said) of that Grace or *mercy*, which is vouchsafed unto them, who do now repent, and beleeve. So that the meaning of the words, *I will have mercy, on whom &c.* in the Apostles citation and application of them is, as if God should have said; I will justifie, adopt, save, and glorifie persons in what capacity, and under what qualifications soever I my self please, and will not be ordered or taught by men what I have to do, or what becometh me to do, in this kind.

As the said words were spoken by God unto *Moses*, [*Exod.* 33.19.] they seem to be of somewhat a different import, yet of affinity enough (in the general) with the sence now given, and the scope of the Apostle in the

present context. And it is the manner of the Evangelists, and Apostles, yea, and sometimes of *Christ* himself, in the New Testament, to cite passages from the old, for the confirmation or proof of what they teach, when there is onely an analogy or proportion of sence or matter, between the one and the other. The occasion of Gods speaking thus unto *Moses*, *I will have mercy on whom, &c.* as appears from the context, was this: *Moses vers.* 13. and 16. of the said Chapter [*Exod.* 33.] had desired of God that he would consider that the Jews were his people, and that he would please to go before them, and lead them their way, that so it might be known in the world, that both he and his people, had found grace in his sight. This God promiseth unto him that he will do, notwithstanding their frowardness and stiff-neckedness: and moreover, signifieth unto *Moses*, that for himself he had found Grace in his sight. Upon this gracious Declaration of God unto him, *Moses* takes the boldness to make a further request unto God, *viz.* That *He would shew him his glory*, vers. 18. To this request of his also, God returns this answer: *I will make all my goodness pass before thee, and I will proclaim the Name of the Lord before thee*; giving the reason hereof in the words cited by the Apostle; *And I will have mercy, on whom, &c. q. d.* Let no man stumble or take offence, that I should do that in a way of Grace and favour for thee, which I neither shall do to any of the people besides, nor ever did to any of thy Fathers before thee, not to *Abraham*, or to *Isaac*, or to *Jacob*, themselves, nor shall do the like to any man after thee; nor do thou thy self imagine that I am any ways a debtor unto thee, of that Grace of manifesting my glory thus unto thee, which I deny unto others; for I am a debtor unto no man; and will dispence my favours,

and

and so my mercies, unto such persons, and to such onely, as I please. This connexive particle, *And*, AND *I will have mercy, &c.* is sometimes causal (as *Calvin* well observeth [f]) and signifieth, for, or because: Sometimes again it is adversative, and signifieth *but*, (See *Ainsworth* on *Gen.* 2. 17.) which signification very well accordeth in the place before us; which is accordingly rendred by *Junius*, and *Tremellius*, and *Piscator*. Whereas our Apostle following the Septuagint (as the Evangelists, Christ himself, and the Apostles more commonly do in their citations from the old Testament) reads the former clause thus, ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy, on whom I have mercy*. *Arias Montanus*, out of the *Hebrew*, renders it thus: *gratiam addam cui gratiam addam, i. e.* I will add Grace, to whom I will add Grace: *Junius* thus; *sed gratiosus ero, cui fuero gratiosus, i. e.* But I will be gracious, to whom I shall be gracious. It is like the seventy did not accurately distinguish between *Grace and mercy*; and so took the liberty to translate the word properly signifying the former, by the latter. Though the difference between them be not much material; yet it was more properly matter of *Grace*, in God unto *Moses*, then of *mercy*, to make such a signal discovery unto him of his glory, as here he promiseth to do; unless we shall say, that *Moses* was somewhat miserable, before this manifestation was made unto him, and releived by it; both which (haply) in a sence, and this tolerable enough, may be admitted. The same act of God towards men, may be, and more generally is, both an act of Grace, and of mercy, though in different considerations. However, God, in the words before us unto *Moses*, with an high hand of Authority asserteth his absolute liberty to confer both the one and the other on whom himself onely pleaseth; saying not onely, *I*

[f] Copula enim particulam causalem valet, quod Latinis & Græcis est visitatum. *Calvin in Col.* 2. 5.

WILL *be gracious*, or will add grace, *to whom I will be gracious*, but also, *And I will have compassion, on whom I will have compassion.* As for the version of the Septuagint, used here, or elsewhere by the Holy Ghost in the New Testament, though it may be a question whether it be hereby justified, or avouched for a true Translation, yet is it out of controversie authorized hereby for Truth, (at least so much of it as is here cited) and made Canonical and Authentick Scripture. Our English Translators rendring the latter part of either clause of the Verse, in the Future tense, *On whom I will have mercy*; and so, *On whom I will have compassion*, herein follow *Moses*, rather then *Paul*, who expresseth both in the present tense. As well the sence, as the emphaticalness of the Assertion, is alike preserved in both readings. Onely that is to be minded by the way, that it was no part of the Apostles intent by owning the Septuagint in their exchanging tenses with *Moses*, to strengthen *Calvins* apprehension, occasioned (as it seems) thereby; his conceit being, that the words sound to this effect; *On whom I have once decreed to shew mercy, I will never take away my mercy from him, and will follow him with perpetual kindness, to whom I once decreed to be kind*[g]. Such Positions as these are no consectaries to the Apostles Doctrine; the intent whereof (as hath been proved) is onely to assert a liberty in God to shew mercy, to confer Justification, Adoption, Salvation, *&c.* upon whom, or what manner of persons, himself pleaseth; not a liberty, much less a purpose, to continue these, or any like mercies unto such persons as men shal obtrude upon him, and particularly not unto such, unto whom he hath most severely threatned and declared that they shall not be continued. Now many of those, who God decreed upon their beleeving, from eternity

[g] Perinde enim sonant verba, acsi dictum esset, Cujus semel decrevi misereri, ab eo misericordiam nunquam auferam: & perpetua benignitate prosequar eum, cui benignus esse statui?

to

to justifie, and adopt, apostatize from, and make shipwrack of their Faith (as the Scripture in many places testifieth) from whom he hath peremptorily threatned to take away the Grace of Justification, which before he had conferred upon them [h]: Therefore the Emphatical import of the Apostles expression, ἐλεήσω ὃν ἐλεῶ, *I will have mercy on whom I have* [now, or at present] *mercy*, respects the same *species*, not the same persons of men; being as if he had said, To that sort or kind of men, to whom now, or at this day, I shew mercy [*viz.* in pardoning their sin, and justifying their persons, meaning, Beleevers,] I will shew the like mercy at all times hereafter to the worlds end. Or rather thus: *I will have mercy, on whom I have mercy, i. e.* I will not, or there is no reason that I should, be taken off, or put by, by men, or by Angels, from shewing the *grace* or *mercy* of Justification, and Adoption, unto those [*i. e.* that kind of men] to whom I at this day, shew this grace or mercy; and these are such who beleeve; on these I am ultimately and unremoveably resolved to shew *mercy*. According to, as well the one exposition, as the other, God asserteth his liberty against all opposers, and contenders with him, to dispence his high favours where, and on whom himself pleaseth.

[h] See *Redemption Redeemed*, p. 151, 152, 153, 277, 278.

If it be demanded, But is this a sufficient Argument or Plea to vindicate the justice of God in justifying and adopting those that beleeve, *viz.* that himself challengeth or asserteth unto himself a liberty, or a resolution, thus to do: I answer, the plea is both sufficient in it self; and also in reference to the *Jews*, with whom particularly the Apostle had here to do. First, it is sufficient in it self, upon this foundation; *viz.* that God is absolutely righteous and just. If so, then can he not conceive within him an act of will, but what is righteous and

juſt; nor claim a liberty in one kind or other, but what is juſt likewiſe. Not that he makes a thing, an action, righteous or juſt, by willing or doing it, which is not ſuch in it ſelf, and ſo would have been, whether he had willed, or done it, or no; but by willing or doing any thing, he fully declares the righteouſneſs, yea and ſomewhat more, I mean, the meetneſs or fitneſs of it, to be done, at leaſt at ſuch a time when he doth it. To ſay that whatſoever God willeth, or doth, is juſt, is a truth, and well conſiſtent with his glory. But to ſay, concerning things that are in themſelves, and in their own natures, unrighteous or unjuſt, that in caſe God ſhould do them, he would hereby make them juſt or righteous, is extreamly diſhonourable to him, and (as *Calvin* truly obſerves) *deſpoils him of the glory of his juſtice*[a].

[a] Deum enim qui ex legem facit, maxima eum gloriæ ſuæ parte ſpoliat. *Calv. Opuſc.* p. 843.

2. For the *Jews*, the ſaid plea was every ways ſufficient and convincing unto them, becauſe they acknowledged the perfect righteouſneſs of God: and ſo could not but ſubſcribe any liberty that God ſhould claim to himſelf, as righteous and juſt.

I do not obſerve amongſt Interpreters any difference made between the two words, ἐλεῶ, in the former clauſe tranſlated, *I will have mercy*, and οἰκτίρω, in the latter, rendred, *I will have compaſſion*. They generally take both words, as purely ſynonymous, and the ſelf-ſame in ſignification, onely conceiving that a plurality of words co-incident in ſence is more emphatical, and importeth a certain vehemency, or intenſneſs of ſpirit in him that ſpeaketh, about that which he ſo uttereth. And the truth is, that it is very hard to aſſign any difference between the two words, which will be found any ways pertinent to the Apoſtles diſcourſe. The *Greek* Lexicons commonly expound the one by the other; ſo leaving us

us under a presumption, that neither of them signifie any thing more, nor any thing less, nor any thing else, then the other. Notwithstanding if the grammatical propriety of the words were narrowly scann'd, the former word, ἐλεεῖν, would (I conceive) be found to signifie the inward passion, or affection it self of mercy, and the latter, οἰκτείρω, the outward expression or fruit thereof, in one kind or other. According to this distinction of the words (to which notwithstanding I would not have too much ascribed,) God in the words before us, may be thought to make this Declaration of himself to the world, *viz.* that he may of right, and accordingly will, both inwardly in heart and soul pity and compassionate, and outwardly also and visibly express these gracious affections to, whomsoever himself pleaseth.

The difference between the two words in the *Hebrew*, according as they are rendred by *Arias Montanus*, *Junius* and *Tremelius*, and as our English Translators likewise (in consent with them) read them, is of more easie Observation. For here the former clause speaks thus: *And* [*I*] *will be gracious, to whom I will be gracious*; the latter thus: *And will shew mercy, on whom I will shew mercy.* To be *gracious*, properly imports a propensness of mind and will to do some signal good without any motive or ingagement thereunto from without, especially from the person, or persons, to whom this good is done, or intended. To *shew mercy*, imports onely the releiving of those that are in misery out of a merciful disposition. *Grace* may as well be shewed to him that is not in misery, as to him that is: and mercy may be shewed to him, whom we have some ingagement upon us to relieve, as well as to him, from whom we are wholly free in this kind. So that the formal and strict

ſtrict ſignifications of the words *Grace* and *mercy*, are very different. Though acts of Grace, and acts of mercy, are ſometimes the ſame *materially*, and make (as it were) but one and the ſame ſtream or current, yet are they different in their ſprings or fountains. Therefore when our Apoſtle preſenteth God as ſaying unto *Moſes*, *I will have mercy, on whom I have mercy*, he is to be underſtood, of that kind of mercy (together with the fruits, or effects of it) which is purely gracious, no ways provoked, aſſiſted or ſtrengthned by any motive or ingagement from thoſe, to whom it is ſhewed. From hence it follows, that that *mercy*, the ſhewing of which unto whom he pleaſeth, is here claimed (prerogative-wiſe) by God, is not ſo much (if at all) provoked, wrought upon, or drawn out, by the miſery of thoſe to whom it is *ſhewed*, as by the wiſe, gracious, and good pleaſure of God himſelf; for otherwiſe, there are many thouſands altogether as miſerable, as thoſe, on whom this mercy is ſhewed by him, to whom notwithſtanding it is not vouchſafed. Which is a plain argument, that it is not of that kind of *mercy*, the exerciſe whereof is drawn out or procured, by any thing whatſoever in thoſe to whom it is ſhewed, no not by their miſery it ſelf; but of ſuch a kind, which though it relieveth ſome of thoſe that are miſerable (in which reſpect it is called, *mercy*) yet it doth it not becauſe they are miſerable, (for then it ſhould relieve them all, as hath been ſaid) but becauſe it pleaſeth it ſelf, or him in whom it reſideth, ſo to do. In this reſpect it differs very little, or nothing at all, from Grace: So that our Apoſtle, exchanging *Moſes* his, *I will be gracious, to whom I will be gracious*, into, *I will have mercy, on whom I will have mercy*, was but his Interpreter; and ſheweth that the *Grace*, of which he ſpake, was of that kind of *Grace*, which

which as well disposeth the subject to the gratuitous, or undeserved relief of such miserable ones, as himself pleaseth, as to the advancement of their comforts or well being, whose condition is at present, prosperous and desirable, as the condition of *Moses* himself was, when God spake the words unto him.

From the testimony now opened, wherein God (as we have heard) asserteth his liberty of shewing mercy to whom he pleaseth, the Apostle infers thus: *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. q. d.* Since it is God that hath, and *will have mercy, on whom he will have mercy,* [*i.e.* as hath been said, will justifie, adopt, save, and glorifie, whom, and what manner of persons himself pleaseth,] it plainly follows, that Justification (with the rest of the blessings attending on it) is not [*viz.* in respect of the terms, Law, or condition of it] of those [*i. e.* by their appointment, or at their will or contrivement] who are the most diligent and zealous observers of the Law (much less of any other sort of men) but onely of *God*, [*i. e.* by the counsel, will, pleasure, and appointment of God] and this most equitably, and upon the best and clearest account of reason, *viz.* because it is he that *sheweth mercy,* [*i. e.* who freely, of his own accord, without any ingagement from men, or any other creature, affords unto men the opportunity and means of Justification, and thereby of life, peace, and salvation, and eternal happiness, whereas he was at full liberty whether he would ever have *called*, or admitted any person of mankind whatsoever, being fallen, unto justification (and so unto those other blessings) upon any terms, condition, or conditions, whatsoever.] Vers. 16.

Those words [*it is*] are inserted in the Translation, as necessary to be supplied; being omitted in the

Original, as easie to be supplied. The like Ellipsis we shall have *vers.* 32.

That by *him that willeth, and him that runneth* [here opposed unto *God that sheweth mercy*] is meant the whole species or kind of such persons, who are most zealously intent, and bent in their spirits upon the keeping of the Law, in order to, or upon hope of, their justification thereby, is (I presume) the sence of most, if not all, Expositors: or however, is in it self a thing too manifest to be reasonably denied; though I do not conceive onely such as these, and no others, to be here meant. The Jews, with whom our Apostle, had either onely, or chiefly, to do, in the place in hand, (as we have been oft informed) were both great *willers*, [or Desirers] of Justification, and great *runners* also, [*i. e.* laborious observers of the Law, for the obtaining of it.] This the Holy Ghost, both in the sequel of this Chapter, *vers.* 31, 32. and elsewhere in Scripture, plainly signifieth. *But Israel, which followed after the Law of righteousness*, [*i. e.* by the Figure *hypallage*, the righteousness of the Law, if *Calvin* expoundeth it aright] *hath not attained the Law of righteousness* [*i. e.* hath not found the terms of justification, prescribed, and authorized by God.] *Wherefore? Because they sought it* [*i. e.* righteousness or justification] *not by Faith, but as it were by the works of the Law.* But more of these words in their place; at present we onely observe from them, That the Jews did διώκειν νόμον δικαιοσύνης, earnestly pursue a Law, by which they hoped, to be justified: See also *Rom.* 10. 2, 3. *Acts* 15. 1. and 21. 20. and elsewhere. So that there is little question, but that, by *him that willeth, and him that runneth*, the Apostle meaneth such persons, who were or shall be raised to the greatest height of desire after justification in the sight

of

of God, (and consequently, after salvation also,) and who were, and shall be, most industrious likewise and active in their way, for the obtaining of this crown[i]. In saying (in the sence declared) that *it is not of these, but of God, &c.* he plainly intimateth, that such persons as these, are more apt and likely then others, to obtrude terms of justification upon God, or (which amounteth to the same) to challenge and expect the great prviiledg or benefit of justification from God, upon the account of their zeal and works. They that languish in their spirits, that are chill and cold in respect of any great thoughts, or heat of desire after righteousness, and are withall neglective of such ways and works, upon the account whereof they can with some colour or pretext of reason, demand or expect the reward of righteousness, or justification from God, have no temptation upon them in this kind; I mean, to obtrude the merit of works upon God for a rule, or Law, by which he shall justifie men. But great *Willers* and *Runners*, are far more liable to have their feet taken in this snare, especially when they are *ignorant of the righteousness of God* (as our Apostle speaks afterwards) and know not that God hath made Faith in him through *Jesus Christ*, the Law of Justification unto the world.

[i] Earnestness and fervour of engagement in one kind or other, is elsewhere expressed by the Metaphor of *running*. 1 Co. 9. 24, 26. Gal. 5. 7. Psal. 119. 32. (to omit many other places.)

But though by *him that willeth, and him that runneth* (in the words before us) the Apostle primarily (as hath been hinted) intendeth *Jewish* Justiciaries, and such as trust to the Law, and their own righteousness therein, for justification, yet that which he here affirmeth of these, *viz.* that Justification is not of them (in the sence declared) *but of God that sheweth mercy*, is as true of them who *will* and *run*, in the right way appointed by God himself, for justification, *viz.* in the way of beleeving. For neither is justification any whit more of such *willers*

and *runners*, as these, then of the others, in as much as true **Beleevers** themselves are at no hand justified by any Law, or terms, prescribed by themselves for their justification; nor would Faith, or beleeving it self, have justified them any whit more then the Law, or the works thereof, had it not been sanctified and established for such a purpose, by a far greater power and authority then theirs, even by *him that sheweth mercy*. For it is the will, purpose, ordinance, or decree of God, not of Beleevers, by the efficacy, force, and power whereof Faith in *Christ* becomes justifying; according to that of our Saviour, *And this is the* WILL *of him that sent me, that every one which seeth the Son, and beleeveth on him, should have everlasting life* (and consequently, be justified in order hereunto) *Joh.*6.40. See upon the same account, *Joh.*1.12. *Joh.*3.16, *&c.*

From the premises, (I presume) it is as clear as the Sun, that the Apostle in the words yet before us, doth not speak of that which Divines commonly call, *preventing grace*, nor of any thing precedaneous, either to beleeving or working (and consequently, neither of Election from eternity, nor yet of any grace or power from God, whereby to beleeve, or the like) but of that which is subsequent, to beleeving (as *Paul* affirmed) or to working, (as the *Jews*) *viz.* Justification, Adoption, Salvation, *&c.* So that his meaning (without dispute) is not, either that Election *is not of him that willeth, nor of him that runneth, but of &c.* nor that Faith, or power to beleeve, *is not &c.* but that justification is not of, or from either, or both, of these, but from God, who sheweth mercy. It is true indeed, that neither Election, whether from Eternity, or in time; nor yet Faith, or power to beleeve, are any whit more (*sensu Ortho-*

Orthodoxo, & Scripturali) from *him that willeth*, or from *him that runneth*, then Justification and Adoption themselves: *i.e.* as they who are *elected* (with such an *Election* as the Scripture owneth, be it what it will be) are not the Authors, or principal Efficients, or meritorious causes, of their *Election*; so neither are they, any of these in respect of their Faith, or power to beleeve; in this sence neither is Election, nor Faith, nor Grace, *of him that willeth, or of him that runneth, but of God*,[k] *&c.* But the series and line of discourse running all along the Context, evidently sheweth that the Apostle here, speaketh neither of Election, nor of beleeving, nor of grace to beleeve; but (as hath been oft said) of Justification, Adoption, &c. And besides, nothing can be more evident, then that in the words in hand, *So then, it is neither of him that runneth &c.* he concludeth somewhat in opposition to his Antagonists the *Jews*. Now there was no contest at all between them and him, either about *Election* from eternity, or about either a sufficiency, or non-sufficiency, of power in men to beleeve; but the solemn and famous contest between them was, about Justification, or the ground of claim to the inheritance, and peculiar favour of God. Therefore the antecedent to this relative pronoun, *It*, (expressed in our Translation, and understood in the Original) *It is not of him &c.* is either Justification, Adoption, or the like, not Election, or beleeving. The like construction is observable elsewhere in this Epistle. *Therefore* [it is] *of Faith, that it might be by Grace*[l]. Here also the words [*it is*] are not found in the Original, but left to be supplied by him that readeth: and the subst antive or antecedent, which, according to Gram-

[k] But though neither Election, nor Faith, nor power to beleeve, be either originally, or meritoriously, of, or from those who are elected, and do beleeve, yet (speaking of their Election, and beleiving in particular) they are from them subordinately, or concurrently viz. as by the grace of God preventing them, and vouchsafed unto them, they freely and willingly perform and submit unto, those conditions, or terms, upon the performance whereof, as well beleeving, as Election, according to the counsel and decree of God, always follow.

[l] Rom. 4 16.

mar exigency, must here signifie, or relate unto, the pronoun, IT, cannot be either *Faith*, as is evident, because then *Faith* should be said to be of *Faith*; nor Election, because Election had not been so much as once named, or hinted, in the precedure of the discourse; nor was there the least occasion of saying here, *Election* was not of *Faith*. Therefore the unquestionable Antecedent to the Pronoun *It*, in this place, is, Justification, or something including, or importing it. See also *vers.* 32. of this Chapter. And thus we see how the Apostle argueth for the vindication of his Doctrine concerning Justification by Faith, so far as it concerns those that are justified, and obtain mercy according to it, from the grand imputation, wherewith the *Jews* charged it, *viz.* of rendring God unrighteous. Before we proceed to his vindication of it from the same imputation, in respect of those, or of all those, who are excluded from mercy, or condemned, by it (*v.* 17, 18. (let us take knowledg of some of the special heads of Doctrine contained in the Verses last opened.

1. Whereas the *Jews* (as the Apostle insinuates, *vers.* 14.) charged his Doctrine of Justification by Faith, that it made God unrighteous, or unjust, inferring, that upon this account, it must needs be erroneous and false; It may be observed, That *even the greatest and most important truths are sometimes liable to such Objections, which vail their beauty and worth from the eyes of many intelligent men otherwise. Joh.* 1.46. and 3.4, 9.

2. From these words, *God forbid, (vers.* 14.) importing the Apostles zeal in abhorring every Doctrine, which either expressly, or by consequence, chargeth God with unrighteousness, it is further observable, That *All such Tenents or Doctrines, which reflect any matter of unrighteousness, or hard dealing, upon God, ought*

ought to be the abhorring of a Christian soul, Rom. 3. 4, 5.

3. Whereas God himself saith to *Moses, I will have mercy, on whom I will have mercy, &c.* the Doctrine is, That *God is absolutely and ultimately resolved to follow the counsel of his own will, in, and about the justification of men, and not to suffer himself to be imposed upon by any creature whatsoever, in this behalf. Eph.* 1.11. *Rom.*3.22. 24,25,28, 30, *&c.*

4. Whereas to vindicate the righteousness of God in justifying those that beleeve, the Apostle insisteth onely upon words spoken by himself, wherein he claims a libertie, or right of power, to justifie whom, or what manner of persons he pleaseth, the Observation from hence is, That *God is a competent Judg even in his own case.* Or thus, *Whatsoever God doth, or is resolved to do, is both by the one, and the other, unquestionably proved to be just, Rom.*3.4. *Gen.* 18. 25.

5. Whereas the Holy Ghost (according to the precedent Exposition of *vers.* 15.) expresseth Justification by shewing, or *having mercy* on men, it is observable; That *No act of Grace from God towards his creature, man, preceding justification, neither Election, nor the giving of Christ to die for them, nor the vouchsafement of ability or means for beleeving, &c. exempteth him from being truly miserable.* Hence is it that Justification is termed the *Blessedness*, or blessed-making of a man. *Rom.* 6, 7, 1, 9. *Psal.*32.1,2.

6. From the same consideration, (*viz.* that the Holy Ghost expresseth Justification by *shewing mercy*) it is further observable, That *Justification is an act of mercy, or meer Grace, in God, notwithstanding the performance of that condition by men, which God requireth of them in order thereunto. Rom.*4. 16. *Tit.*3.5,6,7. *Ephes.*2.8.

7. From

7. From these words (*vers.* 16.) *So then, it is not of him that willeth, nor of him that runneth, &c.* it is very observable, That *men zealously devoted and addicted to any way whatsoever of serving God, are apt to think, and this with confidence, that they highly commend themselves unto him thereby, and must needs be approved of him more then others, for the same. Joh.* 16. 2. *Acts* 20. 9, 10.

8. (And lastly) From those words, *But of God that sheweth mercy,* (as they have been interpreted) this Doctrine ariseth, That *the right of nominating and appointing the Law, or terms, of justification, most equitably appertaineth unto God upon this account,* viz. *Because it is of his meer Grace and Mercy, that men having sinned, are called and admitted unto justification, upon any terms whatsoever. Rom.* 3. 21, 22, 30. *Joh.* 6. 40.

Verse 17. *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee,* [*or, on thee,*] *and that my Name might be de-*
Vers. 18. *clared throughout all the Earth. Therefore hath he mercy, on whom he will have mercy, and whom he will, he hardeneth.*

The Apostle, having from that expression of God unto *Moses* (lately opened) *I will have mercy, on whom &c.* vindicated his Doctrine of Justification by Faith, from any repugnancy unto, or inconsistency with, the justice or righteousness of God, wherewith the *Jews* charged it, *vers.* 14. in respect of those that are justified, and saved by it, in the words now before us he proceeds unto the like vindication of the same Doctrine, in respect of those, who in the end come to be condemned by it, and perish. For if there should be found any thing unrighteous or unjust, either in the justification and salvation of those, who are justified, and saved according to the tenour and import of such a Doctrine, or in the con-

condemnation and reprobation of those, who are condemned and perish by it, as well the one, as the other, would evince it to be a Doctrine inconsistent with the righteousness of God, and consequently, erroneous and false. Therefore it concern'd our Apostle to clear the innocency and righteousness of it, as well in respect of the condemnation of the latter, as of the justification of the former. Having performed this (as hath been said) *vers.* 15. and 16. he comes in this 17th *verse* to perform the other. The words are somewhat obscure, (especially in their relation and accommodation to the Apostles purpose) and accordingly (as it commonly befalls passages of like difficulty) have been troubled with variety of Interpretations. We shall (God assisting) for the clearing of all things, relating to them, 1. Consider some circumstances, under which the words here mentioned, *Even for this same purpose have I &c.* were spoken. 2. We shall open the dialect or phrase here used, and so give the sence and meaning of the words. 3. (And lastly) we shall shew how the said words and passage accommodate the Apostle in that cause which he is now pleading, and how they prove, that there is no unrighteousness in Gods reprobating or condemning, who, or what manner of persons he pleaseth, and consequently, not in his reprobating or condemning those, who shall not beleeve, his pleasure being to reprobate and condemn these, and all these, and these onely.

For the first of these, there are three Circumstances considerable for the better understanding of the words. First, the person speaking. 2. The person spoken unto. 3. The time, when they were spoken.

First, the Apostle saying, That *the Scripture saith unto &c.* implieth, that the words were spoken by God himself, who is the Author of the Scripture. Elsewhere

where upon the same account, what God speaketh unto men in, or by the Scripture, the Scripture it self is said to speak, or say; as sometimes also what he speaketh by men, the men by whom he speaketh, are said to speak it. See *Rom.* 10. 11. and 11. 2. *Gal.* 3. 8. 22. 1 *Tim.* 5. 18. *&c.* Now the place where the Scripture, or God in the Scripture, speaketh the words under consideration, is *Exod.* 9. 16. where we find, that *Moses* was commanded by God, to speak (amongst other things) the words specified, unto *Pharaoh.*

2. Concerning the person, to whom the words were spoken by God, he is expressly said to have been *Pharaoh.* But because (about these times) the Name of *Pharaoh,* was appropriated unto the Kings of *Egypt,* respectively in their successions[1], (as afterwards the Name of *Ptolomy*) the individual person here meant cannot be known meerly by the Name attributed unto him. Onely (in the Negative) certain it is, that this *Pharaoh* was not He, of whom *Stephen* speaketh saying, That *he dealt subtilly with their kindred, and evill intreated their Fathers, so that they cast out their young children, to the end they might not live:* And so neither that *Pharaoh,* who lay in wait for the life of *Moses*, and caused him to flee the Country, and to betake himself to the land of *Midian* for his safety. For it is expressly said, *Exod.* 2. 23. that this *Pharaoh* was dead, before any thing was given in charge by God, either unto *Moses*, or any other person, about the dismission, or deliverance of his people out of *Egypt.* And probable it is, that the *Pharaoh,* after whom we are now enquiring, was either the next, or next but one, in succession unto the for-

[1] *Pharao* nomen erat Regum apud Egyptios, sicut & apud Romanos Reges Augusti appellantur. *Ambr. in locum.* *Ambrosius* annotavit hoc loco, nomen *Pharaonis*, non fuisse proprium, sed potius cognomen omnium Regum *Ægypti*: illos enim tum omnes dictos fuisse *Pharaones*, ut postea dicti sunt *Ptolomæi*, cum *Macedones* rerum potirentur. Quemadmodum Imperatores Romani dicti sunt Cæsares, aut Augusti. *P. Mart. in loc.*

mer; from the beginning of whose reign, untill the reign of our *Pharaoh*, there passed (as is conceived) the space of about fourscore years [m]. It doth not appear that this *Pharaoh* walked in the steps of his Predecessor, in causing the male-children of the *Israelites* to be put to death; but he exercised another kind of cruelty towards them, whereby at once (as he conceived) he consulted both the safety and security of his Kingdom, against the strengh and power of the people of *Israel*, (which seems to have been the chief design of him, that would suffer none of their male children to live,) and likewise the increasing of his revenues, and inriching of himself. This was by grinding their faces, by oppressing them with an intolerable servitude, compelling them by stripes and threatnings unto hard labour, and this with little or no consideration of wages, or otherwise, for their work. This is that *Pharaoh*, who was oft admonished from God, by the Ministry of *Moses* and *Aaron*, who also wrought sundry miracles in his sight, for the confirmation of their Embassie, to suffer his people to depart out of his Land. Notwithstanding, though he sometimes, upon the incumbency of some of the plagues and judgments inflicted upon his Land and people, seemed to relent, and to be willing that the people of God should have liberty to depart, yet soon after the removeing, or ceasing of the stroak, became the same man that he was before, and still detained this people in their most miserable bondage and thraldom, contrary to the express order and command of God, sent, and signified unto him in that behalf. This is that *Pharaoh*, to whom God said, *For this end have I raised thee up, &c.*

3. (And lastly,) for the time, wherein the said words were spoken unto *Pharaoh*; evident it is from *Exod.* 9. 16. that it was after the sixt plague or stroke in-

[m] Non rex ille, sub quo *Moses* natus, nec is, sub quo exierat Ægyptos, sed successor eorum secundus vel tertius. Erat enim *Moses* annorum 80. antequam in Ægyptum rediit ex *Madian*. *Leonard Marius, in Exod.* 2. 23. Et revera constat alium fuisse *Pharaonem* Regem Ægypti, cum *Josephus* eo descenderet, alium autem istum, de quo nunc agimus, cujus odium & crudelitas erga Hebræos describitur in Exod. *Pet. Mart. in locum.*

inflicted upon him, and his land, and when another (the ſeventh) was now at the door, and ready to be inflicted alſo. A little before the infliction and immiſſion hereof, God diſpatcheth an admonitory meſſage unto him by the hand of *Moſes*; wherein he threatneth and declareth, that though he had ſpared his life hitherto, having been as a dead man before him for his high Rebellion, yet unleſs he ſhall timely repent, ſet his people at liberty, and ſuffer them peaceably to depart, he will draw out his power to an higher degree againſt him, and puniſh him yet more ſeverely then he had done hitherto, that ſo he may make it known unto all the world, he is a God Great and terrible, above what the world conceived of him before. The ſubſtance of this meſſage is contained in the words before us.

2. For the words themſelves, the tenour of them (as we have heard) is this: *Even for this ſame purpoſe have I raiſed thee up, that I might ſhew, &c.* The Apoſtles preface to them, [*For the Scripture ſaith unto Pharaoh*] we have (in part) opened already, ſhewing, that when he affirmeth, that the Scripture ſpake thus unto *Pharaoh*, his meaning was, that God ſpake it, and that the Scripture onely relateth or reporteth it, as ſo ſpoken by him. We have likewiſe ſhewed, who, or what that *Pharaoh* was, to whom they were ſpoken. The ratiocinative or cauſal particle γὰρ *for*, [*For the Scripture ſaith, &c.*] connecteth the words following with thoſe preceding; yet (haply) not with thoſe immediatly preceding, *v.* 16. but rather with thoſe, *verſ.* 14. *God forbid* [*viz.* that any Doctrine ſhould be taught by men, or any man, which importeth any *unrighteouſneſs in God*] although either of theſe connexions may ſtand. If we conceive the word to relate to *verſ.* 14. the import of the connexion is this: The Apoſtle having there peremptorily denied, that his Doctrine

Doctrine of Justification by Faith any ways inferreth any *unrighteousness in God,* and having proved, this in respect of those that are saved according to the tenor of it, *v.* 15, 16. *vers.* 17. he proceeds to a like vindication of it in respect of those that perish (according to the sence and import of it,) *For* (saith he) *the Scripture saith unto Pharaoh, &c. q. d.* There can be *no unrighteousness in God,* in condemning, or destroying those, who shall not beleeve; *for,* or because, *the Scripture saith unto Pharaoh, &c.* meaning that Gods proceedings in judgment against *Pharaoh,* a stubborn and impenitent unbeleever, even to destruction, is a clear argument and proof, that he may justly condemn and destroy whom he pleaseth: and that his pleasure in this kind is, to condemn and destroy impenitent unbeleevers: otherwise he would not have destroyed *Pharaoh* upon this account. If we approve of that connexion, which referreth the said particle, *For,* to the words immediatly preceding, *vers.* 16. *So then it is not of him that willeth---but of God, that sheweth mercy,* the coherence riseth thus: It is a plain case that the Law or terms upon which men are justified and saved, are not moulded or framed by, do not proceed from, men, though never so zealously intent and bent upon, a course of Justification in their own way, but by, and from, God onely, who sheweth mercy and freedom of Grace unto them in their justification, because *the Scripture saith unto Pharaoh, &c.* meaning, that in as much as God himself claimeth a liberty, or right of condemning whom he pleaseth, as appeareth in his proceedings against *Pharaoh,* evident it it is, that he hath a like right and liberty of justifying whom he pleaseth. For he that hath a right of power to condemn whom he pleaseth, must of necessity, and (as it were) of course, have a like power to justifie, or ab-

solve, whom he pleaseth. The Reader is at liberty to chuse which of these Coherences of the words he pleaseth; The words I mean, are;

Even for this same purpose have I raised thee up, &c. διὰ τοῦτο ἐξήγειρά σε, &c. *i. e.* That *for this same thing have I, &c.* meaning, for this end or purpose. The particle, *Even*, appears not in the Original. For the regular understanding of this Verse concerning *Pharaoh*, and the Apostles drift in it, we shall endeavour these two things; 1. Distinctly to shew and declare the end, or purpose, for which God himself here saith, that He *raised up Pharaoh*. 2. To open the sence and true import of this phrase, ἐξήγειρά σε, *I have raised thee up*. By a diligent and narrow contemplation of the end, for which God is said to have *raised up Pharaoh*, we shall be the better able to conceive aright of this act of God done by him in order thereunto.

The end for which God raised up *Pharaoh*, is here expressed by this subordination. 1. That He *might shew his power in him*. 2. That hereby *his Name might be declared throughout all the Earth*. First, Evident it is that *the power* of God, of which he here speaks, is that punishing or revenging power, which soon after he exerted in *Pharaohs* destruction. This appears by comparing herewith *vers.* 22. *What if God willing to shew his wrath, and to make his power known, &c.* These two phrases, *shewing his wrath*, and *making his power known*, are mutually exegetical, and the one doth expound the other. So that that *Power*, which God did intend to *shew in*, or on, *Pharaoh*, was the *power of his wrath*, (as *David* calleth it, *Psal.* 90. 11.) *i. e.* how strong, and mighty, and terrible above measure he is to punish, and take vengeance, when he pleaseth, and the nature of the sin and provocation of offenders, will bear it.

Whereas

Whereas he adds this for the reason, why he purposed *to make his power known on Pharaoh*, viz. *that his Name might [hereby] be declared throughout all the Earth*, he signifieth, that the punishment or judgment which he meant to inflict upon *Pharaoh* should be most extraordinary, and terrible, insomuch that the tidings thereof, should make all the world to tremble, and himself known to be a God exceeding terrible in executing vengeance upon impenitent and obdurate sinners, though never so great and mighty on the Earth. But although the punishment here denounced against *Pharaoh*, as intended by God to be inflicted on him, and on his people, be in the letter of the threatning, chiefly meant of those outward plagues, which were successively inflicted upon him, and the *Egyptians*, and more especially of that final overthrow, wherein both he, and a mighty host of his men with him, perished in the red Sea, yet there is little question to be made, but that these temporal and external judgements, not working a sound Repentance in those, who were summoned to such a Repentance by them, were fore-runners of, and accompanied with, the vengeance of eternal fire. Yet whether *Pharaoh* himself, or any of the *Egyptians* with him, might or did truly repent, in the immediate approaches of death (which is not impossible for any man, free from the guilt of the unpardonable sin against the Holy Ghost, to do, although I judg them to be exceeding few who do it) since I find it no where revealed, or determined, in the Scripture, neither shall I determine. However as we reasoned before concerning *Esau*, that although it be said that God *hated* him, yet it cannot be proved from hence, nor from any other Scripture, that therefore he was a Reprobate and finally perished, (much less that he was reprobated by God from eternity;)

nity;) and further, that though he should not be supposed a Reprobate in this sence, yet he may (with conveniency enough) be a type of those who are, or prove, such; in like manner, we affirm concerning *Pharaoh*, 1. That it cannot convincingly be proved from the Scriptures, that he perished everlastingly, or died under a sentence of Reprobation, much less can it be proved, that he was reprobated by God from eternity. 2. That though it should not be supposed, that he perished eternally, yet may he in his story, properly and commodiously enough, be held forth by the Apostle as a type of those who do, and will, so perish. But this by the way.

In what sence all the Intentions and Decrees of God are absolute, and unchangable, is fully cleared, *Redempt. Redeem. ed. p.* 65. 209. And how they cannot be defeated, *p.* 215. And again, how some of them may, *p.* 22, 33, 215.

It being granted on all hands as a thing unquestionable, that Gods end, or intent in *raising up Pharaoh*, (of which phrase afterwards in its place) was the *shewing of his power on him*, and the glorifying of his Great *Name* hereby *throughout* the world; it is a question of most worthy import, and the resolution of it of absolute necessity, for a clear and through understanding of the passage in hand, whether this end and intent of his, was precise and *absolute*, so that nothing that *Pharaoh* was in any capacity, under any possibility, of doing, could possibly have hindred or taken off God from *shewing his power in him*, [*i. e.* in his destruction] *&c.* Or whether it was *conditional* onely; conditional (I mean) in this sence; *viz.* that in case, *Pharaoh* had repented, whilst the patience of God yet waited on him, and had suffered the people of God peaceably to depart out of his Land, and not followed after them, to bring them back, whether (I say) upon this supposition, God would notwithstanding have shewed his power in destroying him, as now he did.

The far greater part of Expositors take no know-

ledg at all of any such question as this occasioned from the place: but according to the ducture of the common notion of an Election of persons under a personal consideration, from eternity, hold on their course of expounding, onely attempting and straining (though in vain) to bring over the words to comport with this notion. For 1. here is not the least intimation of any end propounded by God to himself from eternity about *Pharaoh*, but onely in time; and this after his refusal to obey the express command of God for the dismission of his people, notwithstanding the certainty of this command, as from himself, had been miraculously confirmed unto him by *Moses*. Nor 2. Is there the least or lightest hint given, that the End of God here mentioned, in raising up *Pharaoh* when he did, *viz.* The *shewing of his power in him*, was upon any such terms proposed, or conceived by him, that he meant actually to accomplish or effect it, against all possible interveniencies whatsoever; or particularly, whether *Pharaoh* should have obeyed his command by letting his people go, or no. Nor 3. is any thing insinuated, as if *Pharaoh* had been under an absolute impossibility of yeelding this obedience unto that his command. Nor 4. doth the context or scope of the Apostle, which (as we have formerly shewed) is to vindicate the *righteousness of God*, in condemning and destroying whom he pleaseth, (as *viz.* wicked, stubborn, and impenitent unbeleevers) require the Assertion, intimation, or supposition, of any such thing here, as that *Pharaoh* should be peremptorily or irreversibly doomed by God from eternity to eternal destruction, the said vindication being sufficiently asserted and made good onely by Gods claiming a liberty or right of power, to destroy *Pharaoh*, or any other person, in case he shall remain obdu-

Gods end in raising up *Pharaoh* not positive, or absolute.

A a rately

rately wicked and unbeleeving unto the end. 5. Though I am ſtrong of belief (upon ſome conſiderations) that *Pharaoh* did miſcarry and periſh, not onely temporally, but eternally alſo; yet can it not be clearly or demonſtratively proved from any Scripture, that he did thus miſcarry. 6. God himſelf declares and promiſeth, that when he ſhall threaten wicked men, with any judgment, or with death, in caſe they repent before the ſtroke cometh, he will repent alſo, and not bring the judgment threatned upon them. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to plack up, and to pull down, and to deſtroy it: If that Nation againſt whom I have pronounced, turn from their evill, I will repent of the evill that I thought to do to them,* Jer. 18. 7, 8. And ſoon after *verſ.* 11. *Thus ſaith the Lord, Behold, I frame evill againſt you, and deviſe a device againſt you: return ye now every one from the evill of his way, and make your ways and your doings good*; meaning, that then, he would not execute *the evill*, which he had deviſed [*i. e.* purpoſed, intended, and projected] againſt them. See alſo *Zeph.* 2. 1, 2. *Amos* 4. 12. (with many the like;) Now this meſſage of God unto *Pharaoh, For this ſame purpoſe have I raiſed thee up, to ſhew, &c.* is minatory or threatning; and ſo the evil therein threatned preventable by Repentance. 7. There is nothing more frequent and uſuall in the Scriptures, then for the Holy Ghoſt to expreſs ſuch purpoſes and intentions of God ſimply, abſolutely, and without any ſpecification or mention of a condition, which yet are conditionally to be underſtood, as the event and iſſue of things hath in many caſes made fully manifeſt. This meſſage God ſent to *Nineveh* by the Prophet *Jonah, Yet forty days, and Nineveh ſhall be deſtroyed*[n]. In this paſſage Gods intent to deſtroy *Nineveh* is poſitively, and without

[n] Jonah 3. 4.

out condition, expressed: yet the event plainly sheweth, that this intention of his was conditional, and not meant to be put in execution but onely in case of their impenitency, upon the denunciation of it unto them. The like is evident in that message to *Eli*: *Wherefore the Lord God of Israel saith, I said indeed,* [*i. e.* I really, or verily intended, and promised accordingly] *that thy house, and the house of thy Father, should walk before me* [*viz.* in the Office and dignity of the Priesthood] *for ever: But now the Lord saith, be it far from me, &c.* And it is matter of ready Observation, that the threatnings of God against sinners in every kind, are (almost) every where in Scripture positively and assertively expressed, without mention of any condition, as of Faith, Repentance or the like, by which the great evil or misery intended and included in them, may be prevented, which conditions never the less are to be understood; otherwise the mind of God in such threatnings will utterly, & with imminent danger to the precious souls of men, be mistaken. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind: Nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God*[p]. The counsel, purpose, and intentions of God for the destruction of all the several kinds of sinners here specified, are positively and absolutely (in respect of words) denounced; which yet we all know are conditionally to be understood, and with the reserve or supposal onely of final impenitency. Places of like Character and phrase, see *Eph.* 5. 6. *Mark* 16. 16. *Joh.* 3. 36. *Matth.* 5. 19. *&c.* So that to understand this message of God unto *Pharaoh*, conditionally, *For this same purpose have I raised thee up, to shew my power in thee, &c.*

1 Sam. 2. 30.

Promissiones & comminationes non semper præcise & κατὰ τὸ ῥητὸν, sed sæpe conditionate & hypothetice sunt accipiendæ, etiam si verba absolute posita esse videantur.

See more of this *Redemption Redeemed.* p. 209, 210. 217, 212, &c.

p 1 Cor. 6. 9, 10.

[as *viz.* in case thou shalt remain stubborn and impenitent unto the end] is every ways consonant to the Scriptures.

8. (And lastly) to understand the said message otherwise, and as if Gods intent in raising up *Pharaoh* here mentioned, had been peremptory, positive, and absolute, so that notwithstanding *Pharaoh* should have behaved himself never so penitently, submissively, and obediently, under, or upon this message declared unto him, yet God would have shewed his *power*, as now he did, in destroying him, doth not onely oppose the main stream and current of the Scriptures, together with that most gracious *Manifesto* published by God himself unto the world, *Jer.* 18. 7, 8. (lately mentioned,) but is repugnant also to that greater and more beloved end of God, (here likewise expressed) *viz.* the *Declaration of his Name throughout all the Earth.* For (questionless) by this *Declaration of his Name*, God doth not simply or onely mean, a publication or making known of his mighty power, whereby he is able to crush or destroy his creature, but the making known of this power together with his righteousness or just severity in the exercise of it for the destruction of all impenitent and stubborn sinners, who will not be reclaimed in due time. Now in case *Pharaoh* should have repented, and brought forth fruit worthy repentance, visible to the world, when God had *shewed his power* in destroying him, it would not have been the true Name of God, or any Name worthy him, that would hereby have been *declared* throughout the world: because it must needs have signified, that as he is dreadfully irresistible in his power, so is he wont to exert and make use of it, for the destruction of those who truly repent and submit unto him, in case they have formerly rebelled, and been disobedient.

disobedient. Certainly God doth not intend or project, by one means or other, such a representation of himself as this in the world.

If it be objected and said: But Gods intent was, that *Pharaoh* should not repent, or at least fore-saw, that he would not repent: and upon the foundation of this his foresight, resolved peremptorily to *shew his power* in his ruine. To this I answer:

1. It cannot be proved from any Scripture, that Gods intent was, especially from eternity, no nor yet from the beginning of his Treaty with him, that *Pharaoh* should not repent. Nay,

2. Though it should be granted that God foresaw that *Pharaoh* would not repent (albeit in strictness and and propriety of speech, God doth not foresee any thing, but onely seeth and beholdeth all things as present) yet it must be granted that he foresaw likewise that *Pharaoh* might have repented, if he had pleased. For *Pharaoh* was under no more, no other necessity of non-repenting by means of the foresight of God that he would not repent, then he would have been under, in case it could, and should, be supposed, that God had not foreseen it. It is a Maxime delivered by *Austin* long since, and hath been generally received by men of best learning, judgment, and insight into the Scriptures; *That God by his foreknowledg doth not necessitate or constrain the coming to pass of the things foreknown by him.* Therefore it doth not follow from Gods foresight of *Pharaohs* non-Repentance, that his intent was, that he should not repent, or that he decreed his non-repentance. In that sence wherein the Scriptures ascribe intentions, or desires, unto God, he may be said to have intended *Pharaohs* Repentance, and upon this, his preservation, notwithstanding his foreknow-

ledg of his obduration and impenitency. For,

3. The nature and proper tendency of those Miracles which God commanded *Moses* to work in *Pharaohs* sight, together with the explication of the end, for which God enabled and sent him to work them, which was, that *Pharaoh* by this means might certainly know, that that message or command to suffer the children of *Israel* to depart out of his land, which was signified unto him by *Moses*, was from God; the nature (I say) and proper tendency of these, being to work *Pharaoh* to a ready compliance with, and obedience unto, that command of God, plainly evinceth, that Gods intent concerning him was, that he should have obeyed. For though God sometimes (as *David* saith) *maketh a fruitful land barren, for the wickedness of them that dwell therein*[q], yet his primary intention in planting any man in a fruitful land, is not to starve or famish him, or to slay him with hunger. And it is none of the worst sayings of the Synod of *Dort*: That *the efficacy of the helps or means of Grace* [vouchsafed by God unto men] *is to be* [measured, or] *judged of, by the nature of the benefit offered, and by the manifest Word of God, not by the event, or abuse of them*[r].

q Psal. 107. 34

r *Ex natura beneficii oblati, & verbo Dei aperti issimo judicandum est de illis Gratiæ auxiliis, quæ hominibus suppeditantur, non autem ex eventu, aut abusu.* Syn. Dort. part. 2. p. 128.

4. Gods express command imposed upon *Pharaoh*, to let his people go, together with his often threatning him, and this very terribly, in case he should disobey, and not let them go, to which we may add, his constant execution of these threatnings accordingly; these I say, both *divisim*, and (especially *conjunctim*) plainly shew that Gods intent concerning *Pharaoh*, was not that he should rebell, much less finally persist in his rebellion, but that he should obey, and let the people go. For doth any man command, and that with all seriousness and gravity, yea and under severe penalties in case of disobedience,

disobedience, that which he neither intends, nor desires, should be done? Nay, doth any man that is in earnest, command that which is quite contrary to what he intends or desires should be effected? Therefore certainly God did not intend *Pharaohs* disobedience, or rebellion, but the contrary. Yea the native and proper tendency of all those applications, which God made unto *Pharaoh*, to prevail with him, to suffer his people peaceably to depart out of his land, sufficiently appeareth by those yeeldings and relentings of heart which they wrought in him once and again, however he hardned himself again afterwards. See *Exod.* 8. 25, 28. 9. 27. 10. 16. 12. 31, 32. These inclinations and willingnesses in *Pharaoh* to let the people go, were the genuine and proper effects of those means, which God used to make him willing thereunto, not by fits and starts, but with a composed uniformity and perseverance.

5. He that is *not willing that any should perish, but that all should come to repentance*[f], (which the Apostle *Peter* expresly affirms of God) could not be willing (much less *intend*) that *Pharaoh* should *perish*, or persist in impenitency. [f] 2 Pet. 3. 9.

6. Disobedience and Rebellion against just and righteous Laws, are abhorrings to the soul of God; and therefore can be no objects of his Intentions or Decrees. Who ever intended or decreed such a thing, which is contrary to what he approveth, taketh pleasure, or delights in? No man ever yet, being in the possession of his senses, though but common and ordinary, intended or decreed his own sorrow, or any thing contrary to what he approveth. *In primis nefas est dicere, Deum aliquid nisi bonum præscisse.* Aug. De prædestinatione Dei. c. 2. See more of this *Redemption Redeemed*, P. 473.

But two things (it is like) will be here objected. 1. That God often said, that he would *harden Pharaohs*

raohs heart, that he ſhould not let the people go, Exod. 4.21. and 7.3. 13. *&c.* If ſo, did he not intend his *hardening*, and conſequently his diſobedience and ruine? 2. If God did not intend his diſobedience, and impenitency, why did he not ſhew him mercy, taking ſome effectual courſe to prevent them? Firſt, to the firſt, I anſwer;

That when God ſaith, that he will *harden Pharaohs heart, &c.* the meaning is not, either 1. That by any poſitive (much leſs by any forcible, or compulſory) action in one kind or other, he would cauſe *Pharaohs heart* to become obdurate or hard; this is granted on all hands. Or 2. That he would withdraw his grace, or ſpirit from him to ſuch a degree, that by means hereof it ſhould become impoſſible for him not to be hardned. If this be affirmed, it clearly followeth, that untill this act of God, whereby *Pharaohs* heart was hardned, he was by means of the Grace and Spirit of God in him, in a ſufficient capacity to have repented: otherwiſe there could be no occaſion for God to withdraw his Spirit from him, in order to his obduration, or impenitency; nor can ſuch a with-drawing as this be proved from the Scriptures. Or, 3. That he meant to withhold the Spirit of Grace from him to any ſuch degree, that he would leave him under an abſolute impoſſibility of Repentance. For (beſides that ſuch a *with-holding* as this, cannot be proved from the Scriptures, nor by any good reaſon) that perſons even after a long courſe of diſobedience and rebellion againſt God, are yet in a capacity, or poſſibility at leaſt, of repenting and ſubmitting unto God[t], is fully evident from *Ezek.* 12.2,3. (compared) and 2 *Chron.* 36.15, 16. (to omit many other places of like import.) So that when God ſaid he would *harden Pharaohs heart*, his meaning was not, that he would interpoſe, either by any ſuch action, or non-

[t] See further ground for this, *Agreement and Diſtance of Brethren.* p. 61, 62, 63.

non-action, whereby *Pharaohs* heart must of necessity be hardned; but either, 1. That he would proceed, or deal after such a manner with him, as *viz.* by sparing his person for a long time, by a gracious removing, and taking off time after time, those several judgements or plagues, which he brought upon his land, so giving him respit and ease between plague and plague, and by such gradual withdrawings of his Spirit from him, as by the Rule of his proceedings in like cases, his sin required, that it was none otherwise like, but that *Pharaoh* being a man of a proud, haughty, and prophane spirit, would be *hardned* thereby, and persist in the habitual stubbornness of his heart against God; Or else, 2. That he would take the course specified with him, upon which he certainly knew or foresaw, that he would be *hardned.* Such acts are frequently in Scripture ascribed, sometimes unto God, and sometimes unto men, some occasion whereof onely they administer, though they act nothing positively or directly, in order to the production of them; no nor yet intend their production. Thus God is said to have TURNED THE HEART *of the Egyptians to hate his people, to deal subtilly with his servants*[t], onely by those providential acts of his grace towards them immediatly preceding; *And he encreased his people greatly, and made them stronger then their enemies.* Compare herewith *Exod.* 1.7,8,9,10, *&c.* It cannot reasonably be imagined (much less substantially proved) that God did multiply and increase his people with an intent hereby to expose them to the hatred of their enemies, or to exasperate the spirits of the *Egyptians* against them: *onely by multiplying them so greatly,* he ministred such an occasion unto them, which so wrought upon their evil and corrupt hearts, that it provoked their passion of hatred against them. And when God intended and

[t] Psal. 105.25.

was about thus to multiply them, he might have said (and this in sufficient propriety of speech) I will exasperate and provoke the *Egyptians* against my people, as here he saith, *I will harden Pharaohs heart, &c.* Nor doth it follow, that because God knew or foresaw (though neither knowledg, nor fore-knowledg, are properly, or formally in God [u]) that such a Providence of his would raise up a spirit of envy in the *Egyptians* against his people, that therefore he intended such a thing: nor did he intend or design the fall of *Adam*, in, or by creating the tree of the knowledg of good and evill in Paradise, with pleasant fruit upon it; although he knew the fall of *Adam* would be the consequent of it, and occasioned by it. For the Intentions, as also the Decrees of God, have onely that which is good, and approved by him, for their Object, (as we lately said) and consequently, not that which is evill, or sinful. Other texts of Scripture, where the subministration onely of an occasion, upon which any thing is acted by another, entitleth the subministrator in this kind to the said Action, though he intends it not, are these, and (probably) many others. 2 *Sam.* 16. 10. *Mat.* 5. 32. *Joh.* 12. 40. *Rom.* 14. 15, 20. 1 *Cor.* 8. 13. *Gen.* 45. 7, 8. So that there is nothing in the first reason drawn from these words of God to *Moses, But I will harden Pharaohs heart, that, &c.* sufficient to prove, that either *Pharaohs* hardning, final impenitency, or destruction by it, were intended by God.

[u] See *Redemption Redeemed*, p. 29, 30.

Nor is there any whit more, if not much less, in the latter. For though *Pharaoh* be here brought upon the stage by the Apostle, as an instance or proof of that just power or liberty, which God hath, as well to *harden whom*, or what manner of persons, *he pleaseth*, as to *have mercy on whom he pleaseth* (as appears from the next Verse,) yet neither will this prove that he simply and abso-

abſolutely intended *Pharaohs* hardning, or deſtruction upon it, but onely that he intended to hold ſuch a courſe of diſpenſations towards him, which, his voluntary pride, arrogance, ignorance and contempt of God, conſidered, was very likely to *harden* him, yea and which God knew would actually, and *de facto harden* him, and this to deſtruction (as was lately touched.) For the Scripture, ſpeaking of Gods Intentions, eſpecially thoſe that are primary and antecedent, never makes them concurrent with ſuch events or productions of his providences, or diſpenſations, which are accidental and occaſional onely, but onely with thoſe which are natural and proper, and which the ſaid diſpenſations are of themſelves, and when not abuſed, apt to produce. Thus our Saviour himſelf ſpeaketh: *For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved*[x]. Though a very great part of the *world*, (yea the far greater part of it, if we ſpeak of men and women actually capable of beleeving) will in reſpect of the event, be condemned and periſh, and this upon the harder terms becauſe of *Chriſt*, yet becauſe the gift of *Jeſus Chriſt*, was an apt, proper, and direct means to ſave the world, and no ſuch means either to condemn, or to increaſe the condemnation of the world, therefore he aſſerts and appropriates the intentions (the primary intentions) of God in this gift, unto the former, and removes them from the latter. And whereas elſewhere he ſaith, *For judgment* [εἰς κρῖμα, unto judgment] *am I come into the world*[y], *&c.* he clearly ſpeaketh onely of the event and iſſue of his coming, and that which is accidental thereunto, as [z] *Calvin* himſelf (with the generality of Interpreters) expoundeth it. See further upon the like account, *Joh.* 10. 10. *Mat.* 8. 11. *Joh.* 1. 7. *&c.* Now the hardning of *Pharaohs*

x Joh. 3. 17.

y Joh. 9. 39.

z *Quod autem alibi docet Chriſtus, ſe in judicium venisse, quod vocatur Petra ſcandali, quod dicitur poſitus in multorum ruinam, id accidentale eſt vel (ut ita loquar) adventitium.* Calvin in John 3. 17.

raohs heart, being no natural, proper, or direct effect, of Gods dispensations in one kind or other, towards him, but accidental and occasional onely, contrary (indeed) to the native tendency and bent of the said dispensations, caused rather by *Pharaoh* himself, his voluntary ignorance, pride, covetousness, prophaneness, &c. then by any of them (the said dispensations) it cannot according to Scripture notion concerning God, be resolved into his intentions or will, [primary I mean, or antecedent] as the cause thereof; Yea, the truth is, the nature and property of the means considered, wherein God applied himself unto *Pharaoh*, he may be said to have intended his repentance, peace, and safety; yea and to have gone very far, and to have done in some respect as much, or more, in order to their procuring of them, then he doth for the generality of those, who are brought to repentance and salvation by him.

If it be demanded, But if God did not intend the hardning of *Pharaohs* heart, how comes his case to be an argument or proof with our Apostle, of that just liberty which God claimeth to *harden* whom he pleaseth? Can the effecting of any thing accidentally, argue a just liberty to effect or do it, in him who upon such terms effecteth it? To this I answer;

1. It is true, the doing of a thing casually or accidentally by men, doth not argue a liberty or right of power in them to do it. The slaying of a man accidentally is no necessary Argument that he that did it, hath, or had, a justness of power, simply and directly, and with the foreknowledg of the event, to do it: although it may very possibly be, that he had a justness of power to do that, by which he accidentally slaieth this man. Yea (that which is yet more) supposing that act, by which the man is accidentally slain, was matter of duty in him

him that did it, (which may very possibly be) and that the event it self (the slaying of the man) had been revealed before-hand by God unto him, he had a justness of power (at least) this foreknowledg of the event notwithstanding, to have done that which he did, and consequently by way of event, to slay the man. Now though nothing can be done by God, *casually*, or *accidentally*, in such a sence of the words wherein they are commonly applied unto men, (*viz.* without a knowledg of the event,) yet very many things are done by him *casually* and *accidentally* in this sence, *viz.* as the words signifie the doing, effecting, or bringing to pass of such a thing, which hath no natural affinity with the means by which it is effected by such an Agent, who in good propriety of speech, may notwithstanding be said to effect it. For otherwise the truth is, that there is no effect, or event whatsoever, not that which seems, and is, most casual and accidental, but which amongst all the means and causes, by which it is produced, taken together, will be found to be produced by some, one or more, which are apt and proper to produce it. But therefore some events are called such (I mean casual, and accidental,) and this properly and truly, because some of the causes, which contribute towards their production, and without the contribution whereof it is not like they would have been effected, are in themselves of a contrary tendency, and would not have contributed any thing towards the producing of such effects, but the contrary, had they not fallen in conjunction with, and been over-ruled by, such other causes, which were natural and proper by the opportunity of this conjunction, to produce them. Thus the *destruction of fools* is ascribed to their *prosperity*. [*The prosperity of fools destroyeth them*[z],] not because *prosperity*, [z] Prov. 1. 3

or the bountifulness of God in the good things of this life unto men, hath in the nature of it any such malignant property, which is destructive either to the peace, comfort, or lives of men, the natural and proper tendency and ducture of it being to lead men unto God, and so to preserve them from destruction; but because meeting with the vanity, weakness, pride, and inconsiderateness of men, it occasioneth strange and fond conceptions of mind and thought in them, which become snares unto them, inticing them into such ways and practises, which prove their ruine in the end. Thus our Apostle describing the proper Genius and work of the
[a] Rom. 2, 4. *goodness of God* [τὸ χρηστὸν τοῦ Θεοῦ] towards men, affirms it to be, εἰς μετάνοιαν ἄγειν, *to lead them to repentance*[a]; which nevertheless (as in the words immediatly following he teacheth, in effect) meeting with an hard and unrelenting heart, occasioneth *men to treasure up wrath unto themselves against the day of wrath.*

By the way, when *Solomon* saith, that the *prosperity of fools destroyeth them*, he doth not suppose, that these fools would certainly have been blest, or have escaped, in case they had not met with prosperity by the way; for certain it is, that many perish through foolishness, in an adverse or unprosperous condition. But his meaning is, that when *prosperity* comes upon such persons, who are sinfully foolish and vain, it frequently occasioneth and produceth, both their more speedy, as likewise their more signall and exemplary ruine. In like manner, when God is said to have *hardned Pharaohs heart*, [*i. e.* to *have raised him up*; for the Apostle as we shall hear in due time, signifieth but one and the same action in God, by these two expressions,] and upon it, to have *shewed his power*, in his destruction, it neither,

1. Supposeth that *Pharaohs* heart was not hardned, until

until God hardned it; the contrary hereunto is evident from the ſtory: Nor yet, 2. That *Pharaohs* heart would not have been further *hardned*, unleſs God had taken ſome ſuch courſe as now he did, thus to *harden* it: for many mens hearts are, and have been, *hardned* to a great degree, without any ſuch interpoſures of God, as thoſe whereby *Pharaoh* became ſo fearfully *hardned*: Nor yet, 3. That *Pharaoh* would not have periſhed, or been deſtroyed, unleſs God had *hardned* him, as now he did, or ſhewed his power in his deſtruction, as now likewiſe he did. All that the ſaid expreſſions imply (as to ſuch matters as theſe) are, 1. That God did providentially apply himſelf unto *Pharaoh* upon ſuch terms, whereby he became hardned to deſtruction: 2. That had he not been hardned to ſuch an high degree as he was, yet he might have periſhed, onely God could not according to thoſe principles of wiſdome and juſtice, by which he governs the world, and ordereth the concernments of men, have ſhewn *his power* with ſo much obſervation of dread and terror, unto the world, in his deſtruction, as now he did. But of this afterwards.

In the mean time, evident it is from what hath been argued, that *Pharaohs* hardning by God, being foreknown, though not intended, by him, is a proper inſtance, and ſufficient proof, of his juſt liberty to *harden whom he will*; onely this ſuppoſed, (which the *Jews*, with whom eſpecially the Apoſtle had here to do, granted without ſcruple, as we all generally do) *viz.* that God doth nothing in one kind or other, at any time, or in reference to any perſon, but what he hath a juſt and full liberty to do. How the preſcience or foreknowledg of God differs from his Intentions; and how comprehenſive, in reſpect of the object, the former is above the latter, hath been argued at large elſewhere [b]. So then men have

[b] *Redemption Redeemed*, c. 3.

have no competent ground to judg, that Gods intent or end in *raiſing up Pharaoh* (which is ſaid to be the *ſhewing of his power in him*, and the glorifying of his *Name* thereby) was poſitive and abſolute (in the ſence formerly declared) but conditional onely; and intended to be put in execution in caſe of his perſeverance in his former ſtubbornneſs, and not otherwiſe, as *viz.* in caſe he had in time ſo repented of his rebellion againſt God, as to ſuffer his people to depart his land in peace.

If it be yet further objected, That the expreſs tenor of the words, *For this very thing*, or cauſe, *have I raiſed thee up*, ὅπως ἐνδείξωμαι, *&c.* proveth, that the ſhewing of Gods power in *Pharaoh* [*i. e.* in his deſtruction] was the very particular and preciſe end, purpoſe, or intent of God in raiſing him up; I anſwer:

The queſtion is not, whether Gods *ſhewing of his power* [*viz.* in a moſt extraordinary and ſignall manner] in *Pharaohs* deſtruction, was the reall end and intent of his act in *raiſing him up*; but whether this end were ſo, or upon ſuch terms intended by him therein, that he was reſolved to proceed to his deſtruction howſoever, I mean, whether he had Repented, or no. The former hath been granted: it is onely the latter that is denied: and a ſufficient account (we truſt) hath been given of this denyal.

If it be objected, But if Gods end in *raiſing up Pharaoh*, was onely conditional (in ſuch a ſence, as you have deſcribed) then the ends and intentions of God, it ſeems, are pendulous, and his attainment or execution of them ſuſpended upon the creature, and the motions of his pleaſure and will. And to conceive thus of them, is it not highly diſhonourable unto God? To this alſo I anſwer;

1. There

1. There is a sence, and this most proper, clear, and direct, wherein it is most certainly true, that all Gods ends and Intentions are absolute, peremptory, and fixed, not alterable, or liable to any disappointment, counter-working, or defeature by any creature, or creatures whatsoever. Whatsoever God intendeth, or proposeth to himself in the nature of an end, the tenor, manner, and form of his intending or proposing it, rightly understood, and considered, he never faileth, under what interveniences soever, to obtain: Nor is the execution of the one, or bringing to pass of the other, liable to any suspension, diversion, or turning aside, by any creature. As for example, Gods intent is to *save* all those that shall *continue* [in faith and love] *unto the end*[c]. Let the world stand, or fall, let men, Angels, and Devils, interpose, and oppose their utmost, this Intention of God, shall take place, and be put *toties quoties* in execution: *they who* shall thus *continue unto the end, shall be saved.* Nor can the execution of such an intention as this, be said to be suspended upon the *continuance* of men in faith and love *unto the end*, but onely upon the power, purpose, and good pleasure of God. For the reason why they who *continue* in Faith and Love *to the end*, are *saved*, is not because they thus *continue*, or because they are willing and desirous themselves to be *saved*; both these might have been, and yet they (the persons) never have been *saved*; but because the will and good pleasure of God, who is able to *save* them is, that so it should be, *i. e.* that such should be *saved.* Let instance be put in any other *Intention* of God whatsoever, take the *Intention* in the complete, just, and intire notion or tenor of it, as it lieth in the breast of God, and the execution of it will be found impregnable, and independent upon the will or pleasure of what creature soever.

[c] Matth. 24.

Some things (indeed) there are, which are so expressed and represented in the Scriptures, as if they were simply and absolutely the Intentions of God, (and may upon this account be called his Intentions) when as they are but parts onely of these his Intentions, the other parts of them (respectively) being to be supplied, and made out from other Scriptures.

Thus the excluding of those who are Idolaters, (and so of Adulterers, covetous persons, *&c.*) from the Kingdom of God, is oft mentioned, as the intent or purpose of God. 1 *Cor.*6.9,10. *Gal.*5.19.20,21. *Eph.*5.5,6, *&c.* Yet this is but somewhat, or a part of his intent or purpose in this kind: his intire or compleat purpose or intent about this matter, (as other Scriptures make manifest above all contradiction) is the exclusion of the persons specified (with the like) from the Kingdom of God, in case they remain finally impenitent and unbeleeving, and not otherwise. Now this Intent and Purpose of God are *like the great mountains* (in *Davids* Rhetorick) *which cannot be removed*: and the execution of them not preventible, by any possible interposure, one or more, of any creature, or creatures, whatsoever. We gave (not long since) more instances of such partiall and incompleat expressions of the Intentions of God, as this. Of this kind of Intention, or expression rather of the Intentions of God, is that under present consideration, where he saith to *Pharaoh, For this very end have I raised thee up, that I may shew my power in thee, &c.* These words do not contain the whole mind or intent of God concerning *Pharaoh*, or his destruction, but a part of it onely; and in this respect, so far as it is here declared, it might have been prevented by *Pharaoh*; as the intent of God concerning *Nineveh*, so far as it was revealed unto, and by *Jonah*, was prevented by the *Ninivites*.

But

But now take the whole mind, counsel, and intent of God concerning *Pharaohs* destruction, and so it was unpossible to have been prevented, either by himself or any other. For this it was, that in case *Pharaoh* should remain obstinate to such a time, under such means as God intended to grant unto him for his Repentance, he would then *shew his power in him, i. e.* destroy him with a great pomp and terror of destruction. This Intent of God concerning *Pharaohs* destruction, neither *Pharaoh* himself, nor all the Angels in Heaven, nor all the Devils in Hell, nor all the men on Earth, were able to prevent. The like is true concerning the intire counsel or intention of God about the destruction of *Nineveh*, which was this, that unless *Nineveh* should repent within forty days, it should be destroyed. This Intention of God, concerning this citie, was like God himself, unchangeable by all imaginable ways and means whatsoever.

Now the reason (probably, to adde that briefly by the way) why God so frequently revealeth his Intentions, especially concerning the punishing of men, onely in part (as hath been observed) mentioning onely the punishment, without any overture or promise of exemption upon Repentance, may be either, 1. Because the Law of exemption from punishment upon Repentance, is written in the Tables of mens hearts by the hand of nature, as is to be seen in the case of *Ahab*, the *Ninevites*, and others, who onely upon judgments threatned, without any mention or promise of mercy in case of Repentance, betook themselves to the sanctuary of Repentance notwithstanding, making no account but that there was pardon and deliverance here, although they had no particular tidings or assurance of them. Or else 2. The Reason may be, because that very dispen-

ſation of God towards men, ſinfull men, I mean, his giving them warning before he ſmites, and a ſpace or breathing while, between the threatning, and the execution, being a fruit of his Patience, is (conſtructively) an invitation unto Repentance, and conſequently, unto favour ſafety, and peace: *The goodneſs*, or patience, *of God* (ſaith our Apoſtle, elſewhere in this Epiſtle) *leadeth unto repentance*; *i.e.* pregnantly intimates grace and favour from God unto men upon their *Repentance*. Now God delighteth much to deal with his creature (man) by way of intimations, and inſinuations, for the better exerciſe and improvement of thoſe noble faculties of their ſoul, reaſon, judgment, conſcience, and underſtanding. Or elſe 3. The Reaſon hereof may be, becauſe Lawgivers from amongſt men are wont frequently in their Laws to expreſs onely the penalty, in order to reſtraining the tranſgreſſion; and to omit the ἐπιείκια, *i. e.* the favourable, or indulging part of the Law, leaving this to the breſt of the Judg. For God as from many paſſages of Scripture might be made manifeſt, in his treaties and dealings with men, loves to comport with thoſe forms and methods of tranſactions, which are in frequent uſe amongſt men. Or elſe, 4. (And laſtly) the reaſon why God ſometimes hides the lightſom and gracious ſide of his Intentions, expoſing onely the black and dark ſide unto preſent view, may be, becauſe, though that which I call the dark ſide of his Intentions may in every caſe wherein it is expreſſed, be plainly enough gathered and underſtood from other Scriptures, as well as the other, which I call *lightſome*, yet men are far more propenſe and free to inquire and ſeek out matters relating to their accommodation and eaſe, then ſuch things which are of a ſorrowful and ſad reſentment unto them. And in this reſpect it is not much improbable,

improbable, but that God many times may bring the *evill day* neer unto men, and bind it fast and close to their consciences by the band of an actual mention or threatning of it, and yet leave the good day to be looked after, and found out by themselves, it being not, in respect of the terms or conditions of it, very far remote from them. But whether any, or all these, or some other, be the reasons and grounds of that Scripture disposition, or dispensation we speak of, evident it is that such a disposition is found here, and that God oft-times speaks onely of wrath and destruction unto those, for whom notwithstanding he hath in full purpose, grace, and peace, in case of their Repentance.

And thus we clearly and plainly see, how and in what sence, the intentions of God are all absolute, all inflexible, unchangeable, liable to no disappointment or interruption whatsoever, no ways dependent in their execution, upon the wills or actings of any creature, or creatures whatsoever; and again on the other hand, how many of them notwithstanding, so far as they are expressed or declared upon particular occasions, may be, and frequently are, for ever suspended and prevented in their execution, by the interposures of men.

The result of all these latter Discussions, is this; That Gods intent, in *raising up Pharaoh*, here described to be the *shewing of his power in him, &c.* was not his whole counsel or intent concerning his destruction, but one part of it onely; and that he no otherwise intended his destruction, but upon his final obduration onely; yea and that he as much, or as well, intended his peace nd preservation upon his timely repentance, as his deruction, upon his final impenitence. Therefore *Phaaoh* is no type, much less any instance, or example of ich a Reprobation of men from eternity, which some

men have dreamt of waking, pretending to gather it where it was never strewed, I mean, from the Scriptures.

Give me leave briefly to propound, and answer one Objection more about the business of *Pharaoh*, hitherto inquired into, and then (for the present) we shall dismiss it, although the truth is that the heart of the Objection hath been (in part) broken already. But because it may (haply) seem a new Objection unto some, and to have more strength in it for their purpose, then any of the former, let us give it audience. It speaketh thus:

Object. If God intended, as much, or as well, *Pharaohs* preservation upon his Repentance, as his destruction upon his impenitency, and besides (as you have informed us) granted him means more proper to bring him to Repentance, then to harden him, why should it not rather be said, That God *raised him up*, that *he might shew his power* in his preservation, or exaltation, then, in his destruction; especially considering (as you also have taught us) that the Intentions of God are to be judged of by the natural and proper tendency of the means granted by him, and not by the event or consequent of them. To this I answer:

Answ. The drift of the Apostle in the passage in hand, was to vindicate the righteousness of God, not in justifying or rewarding (this he had done in the two former Verses) but in rejecting, hardning, and destroying, whom, or what manner of persons he pleaseth. So that it was altogether impertinent and unproper for him to speak any thing here concerning any mans exaltation or rewarding by God.

2. Though those providential means by which God, in the event, hardned *Pharaohs* heart to a far higher degree,

grce, then it was before, and so prepared and fitted him for destruction, were in themselves simply, and in their native tendency, considered, apt and proper to have wrought his heart to a love and reverence of God, and of his commands, and not to a further degree of obstinacy; yet the present temper and frame of *Pharaohs* heart, when they came to deal with it, considered, they were much more like to occasion and produce such an effect, as they did, *viz.* a greater measure of obduration, then the healing or removal of that, which he had already contracted. Now though the *Intentions* of God [*i.e.* his primary and antecedent *Intentions*, as we lately distinguished, and observed] be still presented in the Scriptures as confederate and concurring with the naturall and proper, not with the accidental or occasional, effects of the means vouchsafed by him; yet his secondary and subsequent Intentions, are still concurrent with these. *Behold, this child is set* (saith *Simeon*) *for the fall, and rising again of many in Israel, and for a sign that shall be spoken against*[e]. His being *set for the fall of many*, proceeds from the *subsequent* Intention of God, which is, that those who shall reject him, and oppose his Doctrine, shall be detected for Hypocrites and unworthy persons, and fall from that high esteem for holiness, which before they had amongst men. His being *set for the rising of many*, is from, and according to, the antecedent or primary Intentions of God, which are, that they who shall imbrace his Doctrine, though before they were ignorant and weak, and so in no repute amongst men for any great matters of sanctity, shall thereby be raised to an

How this Distinction of the Intentions, or will, of God, into *Antecedent* and *Consequent*, is founded upon the Scriptures; and why the one are called Antecedent, the other Consequent See *Redemption Redeemed*, p. 468, 489.

[e] Luke 2. 34.

Omnino res ipsa eo nos ducit, ut diligenter distinguamus Divina Decreta. Nam alia vult Deus προηγουμένως, alia vero ἐπομένως sive (ut vetustissimi Christianorum loquuntur) ἐκ παρακολουθέσεως, sive ἐκ προσδόσεως; quod & δευτέρως dicunt quidam. Hugo Grotius *in* Luc. 2. 34.

honourable

honourable esteem in their thoughts. See the like, *Joh.9 39. Rom.*11.33. *Mar.*16.16. (to omit other places) So then there being no occasion why the primary and antecedent Intentions of God concerning *Pharaoh* (which yet are evident enough from the nature and tendency of those applications made by him unto him, as we lately argued) should be here mentioned by Apostle, but a manifest and pregnant occasion, why his subsequent Intentions that way should be declared, it need be no matter of question unto any man, why the one should be done, and not the other.

3. (And lastly,) The intent of the Apostle in the place in hand, being (as hath been said) onely to assert and prove the just liberty of God to harden, and destroy whom he pleaseth, and to insinuate withall, what manner of persons they are, upon, or against whom he is pleased to exercise this liberty, it was simply necessary, for him to insist only upon the subsequent Intentions of God, and withall onely to instance some such wicked, ignorant, and, proud person, as *Pharaoh* was, because the *primary Intentions* of God are not set, do not stand, for the *hardning*, or for the destroying, of any person of mankind whatsoever, but for the softning and saving of all, and his *subsequent Intentions* themselves, are not bent for the *hardning* of any, nor (consequently) for the destruction of any, but of persons voluntarily ignorant, evill, froward, proud, and either in whole, or in part, such as *Pharaoh* was.

Having by a diligent and narrow search clearly discovered and found, what Gods end, purpose, and intent was in that Providential act or dispensation, about *Pharaoh*, here expressed in these words, ἐξήγειρά σε. *I have raised thee up, Viz.* to shew the power of his wrath in his destruction, and so to make himself a Name great and

and terrible through the world, in case he repented not in time, let us (with more brevity) now inquire and consider what this word, ἐξήγειρά σε, *I have raised up*, here imports, and what this act of God was, by which he sought to compass that his end. Some by Gods *raising up Pharaoh*, understand his act of creating him, or bringing him into the world[f]: Others, his providential act in advancing him to the great place, and royal dignity of a King. Some understand by it both the said acts in conjunction: Thus *Bucer*. Others understand Gods stirring up, or provoking *Pharaoh* to a greater obdurateness of heart against his people, by commanding him so oft as he did, to let them go[g], according to that of our Apostle, *Rom.* 7. 6, 7. *Sin taking occasion by the commandment, wrought in me all manner of concupiscence, &c.* Lastly, some interpret it to be that act or dispensation of God towards *Pharaoh*, by which he preserved him in life and being, after he had made himself a child of death, by so many acts of Rebellion as he had now committed against him, remaining still obdurate and impenitent notwithstanding. Though the three former Interpretations, well understood, contain nothing in them that is unsound, and (the third and last of them onely excepted) are of competent accord with the signification of the word here used, yet circumstances considered, and the words and passage in *Moses* duly weighed, the Exposition last mentioned will be found most apposite and proper. For,

[f] *Vide Calv. in locum, & Bez. Annotat.*

[g] *Anselm in locum.*

1. Concerning the clause in *Moses*, here rendred by the Apostle, εἰς αὐτὸ τοῦτο ἐξήγειρά σε, *For this very thing have I raised thee up*, the *Chaldee* Paraphrase explains it thus, *Propter hoc sustinui te*, for this cause have I endured thee, or patiently born with thee. This notion of the words well agrees with that phrase of the Apo-

stle, *vers.* 22. *endured with much long-suffering the vessels of wrath fitted to destruction.* The Septuagint translates it, ᾧ ἕνεκα τούτου διετηρήθης ἕως τῆς νῦν, *And for this hast thou been kept or preserved, untill now.* Augustine: *And for this very thing hast thou been preserved*[h]: *Thus also Ambrose* reads the words of the Apostle, glossing thus: *He speaketh thus, because* Pharaoh, *being guilty of so many and great evils that he ought not to live, and a person that would never prove good, lest he should either think that he lived upon the account of his own goodness, or that God, whom he often had thought might be deceived, was unable to avenge himself on him, hath this message sent unto him by God, For this cause have I saved thee alive,*[i] &c. *Junius* in his Version revised and amended, translates the words thus: *Therefore have I caused that thou shouldst remain alive*[k]. *Peter Martyr* on the place before us writeth to this effect. *The Hebrew Word here translated by the Apostle is from the Verb* עמד *which signifieth to stand: but in the Conjugation* Hiphil, *it signifieth to make to stand, or to lift up, and establish; although many interpret it to preserve,* [or save alive,] *as if Pharaoh whilst others fell by death, was preserved alive, and remained*[l]. And (to cite no more Authors) the sence of the phrase which we have preferred, is recommended unto us by *Calvin* himself, in his Commentaries upon *Exod.* 9. 16. Having briefly mentioned two of the Interpretations lately presented by us; *Some* (he saith) con-

h *Et propter hoc ipsum conservatus es.* Aug. in Exod. Qu. 32. *Et paulo post. Ad eorum itaq; utilitatem* Pharaoh *servatus est*, &c.

i *Hoc enim dicit, quia cum* Pharaoh *tantis malis esset reus, ut vivere non deberet nunquam futurus bonus, ne se aut merito vivere, aut Deum, quem sæpe fallendum censebat, ad vindictam dandam impotentem, putaret, audit a Deo,* Ad hoc te servavi ut ostendam, *&c.* Ambros. ad *Rom.* 9. 17.

k *Propterea feci ut superstes maneres*: In his former it was (to the same sence) *ut restares.*

l *Verbum Hebraicum, quod hic habetur, est a Verbo* עמד *id autem significat stare: sed in conjugatione Hiphil, est facere stare, aut erigere & constituere: quamvis multi interpretati sunt, servare, quasi cadentibus & morientibus aliis,* Pharaoh *conservatus fuerit & manserit.*

conceive that this sentence depends upon the preceding History, and interpret, I have preserved thee, or, was willing thou shouldst remain alive. For the Hebrew word, which is transitive in Hiphil, comes of עמד *which signifieth to stand. Therefore because God had refrained himself for a time, now he assigns the reason of his forbearance, because had Pharaoh perished and fallen by one light battel, the glory of the conqueſt had been less famous. In brief, lest Pharaoh should please himself, or harden himself with any vain confidence, God denieth that he wanted strength to have dedestroyed him in a moment, but saith that he deferr'd his final punishment upon another account*; viz. *that Pharaoh might learn at leasure that he wrastled in vain with an incomparable power, and that so signal a story might be famous through all generations. But however* Paul *followeth the Greek Interpreter, yet this hindreth not but that it may be free for us to embrace this latter sence. For we know that the Apostles were not so strict in reciting words, but had respect rather to the matter, or thing it self. Now suppose we confess that the Patience of God endured Pharaoh so long, untill he should be made a notable and famous document unto all men, what senceless and mad men all those are, who make resistance against God, yet this also belongs to the eternal providence of God. For therefore God spared Pharaoh, that he should stand* [or continue] *for a time*[m]; &c.

[m] *Alii sententiam hanc putant ex superioribus pendere, ac interpretantur, conservavi te, vel superstitem manere volui. Verbum enim Hebraicum, quod transitivum est in Hiphil. deducitur a* עמד *quod est stare. Quoniam ergo sibi moderatus fuerat Deus, nunc tolerantiæ suæ causam assignat, quia si uno levi prælio, cecidisset Pharaoh, minus celebre fuisset victoriæ gloria. In summa, ne sibi blandatur faciat, vel inani fiducia se obduret Pharaoh, negat Deus sibi ad eum extemplo perdendum vires defuisse, sed ob alium finem distulisse ultimas pœnas; quo scilicet lente diseret Pharaoh frustra se luctari cum incomparabili potentia, atque ita omnibus sæculis celebraretur tam insignis historia. Etsi autem Paulus Græcum interpretem sequitur, nihil tamen obstat quo minus liberum sit posteriorem nunc sensum amplecti.——Jam ut fateamur Dei patientiam eousque duraſſe Pharaonem dum omnibus clarum & nobile documentum foret, quam vesani sint atque amentes, quicunque Deo resistunt, hoc etiam ad æterna Dei providentiam pertinet. Ideo enim pepercit Pharaoni Deus, ut ad tempus staret, &c.* Calvin in Exod. 9. 16.

Besides the consent of so many learned and Judicious Interpreters, there is this reason to confirm the last recited

recited Interpretation, *viz.* that this meſſage, *For this very cauſe have I raiſed thee up, &c.* was not ſent by God unto *Pharaoh*, at the beginning of his Treaty with him about the diſmiſſion of his people, nor untill *Pharaoh* had multiplied his rebellions againſt him, now theſe ſix ſeveral times, and this after ſo many extraordinary and ſore judgments inflicted upon his land, and again graciouſly removed by God, ſome of them at his requeſt. If by Gods *raiſing up Pharaoh*, were meant either his raiſing up from nothing, by creating, or giving him being; or his *raiſing up* to the power and dignity of a King, the meſſage (now under diſcourſe) had been much more proper to have been ſent to him at firſt, and before, or at the beginning of the ſaid Treaty, then after ſo much rebellious obſtinacy diſcovered, and ſo many acts of high miſdemeanors worthy of death perpetrated by him. But it was θεοπρεπές, excellently becoming God, after ſo much patience and long ſuffering ſhewed unto *Pharaoh* under ſuch high provocations reiterated one upon another, to admoniſh him, that he had not ſpared his life all this while, intending ſtill to ſpare it, in caſe he perſiſted in his obduratenes and rebellion; but on the contrary to gain an opportunity thereby, for the manifeſtation of the glorious greatneſs of his power in his deſtruction. Such a ſence as this, as it incorporates the place in hand with the bodie of *Pharaohs* ſtorie, and gives it a pleaſant aſpect as well upon the precedent, as ſubſequent part thereof; ſo alſo it perfectly accords with the nature of God, both in reſpect of his Grace and goodneſs, and ſeverity likewiſe, which are much after the ſame manner held forth unto the world in many other paſſages of Scripture (as hath been in part declared formerly.)

And for the Apoſtles phraſe, ἐξήγειρά σε, *I have raiſ-*

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ed thee up, this also is well pleased with the said interpretation. For *Pharaoh* by rebelling against God, time after time, and this after many promises of obedience and loyalty upon Gods merciful dealings with him in healing his land at his request, having committed things worthy of death, and consequently being dead (as the saying is) in Law, and according to the sentence thereof, Gods clemency towards him in sparing his life, might, with sweetness of Metaphor and allusion, be termed, *a raising him up* [as it were from the dead.] In a phrase of somewhat a like resemblance, our Apostle calleth Gods *forgiving* men their *sins and trespasses*, (by means whereof, according to the Law, they were *dead*) a *quickning* of them, or (as the word signifies) a making of them to live. *Eph.* 2. 1, 5. compared with *Col.* 2. 13. And God, by that gracious act of his in *raising up Pharaoh* (in the sence declared) and healing his land of the several plagues cleaving unto it, may (in Scripture phrase) be said to have covered his former transgressions. So there is little question but that the sence of the word ἐξήγειρα, now contended for, is according to the Apostles mind. And if so, then was not the *shewing* of Gods power in *Pharaohs* destruction, his direct or primary intent in that act of *raising* him *up* (and consequently, his destruction could not absolutely, or peremptorily be intended by him) but his secondary and subsequent intent onely; in as much as the Patience or bountifulness of God, according the proper nature of it, and the primary intentions of God in it, *leadeth* men, not to a continuance in obstinacy and rebellion against him, and so not to destruction, but to *Repentance*, and consequently, salvation. We shall touch upon a further confirmation of the Interpretation now pleaded for, when we come to open the Verse next

following, and consider the hardning there spoken of. This for the clearing of the sence and meaning of this Verse.

There was a third thing propounded, which was to shew how the example of *Pharaoh*, as it is here briefly exhibited by the Apostle, accommodates his purpose; which (as we have heard) was to vindicate the liberty and justness of power in God to reject and cast off whom, or what manner of persons, he pleaseth, (and consequently, the *Jews* themselves in case they shall be found such.) The Verse also immediatly following sheweth this to be his drift and scope in this place. So then the Apostles reasoning from the example of *Pharaoh*, and Gods proceedings with him, to evince his conclusion, is apparantly this, or to this effect: If Gods will and pleasure was, and this most righteous and just, to threaten *Pharaoh*, a person obstinate and rebellious, that if he persisted in his disobedience and obstinacy, he would *shew his power* in his destruction, and, he thus persisting, did shew it accordingly, then is it lawful and just for him to proceed after the same manner with all others like unto him: But it was the most righteous and just will and pleasure of God thus to proceed with *Pharaoh*. Therefore he may justly proceed after the same manner with all others like unto him; and consequently, reject and destroy *whom he will*. The consequence in the Major Proposition is undeniable: for what is righteous and just for God to do in reference to one man, upon the account of such and such actions and ways, is as righteous and just for him to do by all other men, in whom the like actions and ways are to be found. The Minor Proposition, which only asserteth the righteousness of Gods proceedings with *Pharaoh*, is unquestionable, and needs no proof.

If it be here objected and said; But if it be Gods will and

and pleasure to reject, and proceed against to destruction, onely such persons, as *Pharaoh* was, *i. e.* persons as deeply and desperately obstinate and rebellious, as he, there will be very few, or none, found in the world, who will be rejected or destroyed by him; To this I answer;

That the Apostle intending to shew and prove, in the example of *Pharaoh*, who, or what manner of persons they are, on whom God will exercise his just liberty of rejecting and destroying, doth not suppose, nor intend so much as to insinuate, that God will exercise this his liberty upon none, but those that shall be *gradually* like to *Pharaoh* in sin and wickedness. But his meaning is, in the notable and famous instance of *Pharaoh*, whose rebellious obstinacy and disobedience are known to all the world, to declare what kind or *species* of men they are, upon whom God will shew his liberty, and justness of power to reject and destroy. As in the example of *Abrahams* Justification by Faith, and acceptation with God[n], he did nothing less then intend to shew or signifie, that onely persons, as great, as strong in Faith, as *Abraham* himself was, should be justified; nor any thing more, then to teach and declare, what kind or manner of persons they are, who shall be justified with *faithful Abraham*, *viz.* such who shall beleeve, not with the same degree, but with the same kind of faith, wherewith he beleeved. And as the Holy Ghost doth not hold forth the example of *Abraham*, the Grand Beleever of the world, to *discourage* those from expecting justification or acceptation with God, whose Faith doth not make her nest among the starrs, as his did, but rather to *incourage* them to such an high raised Faith as this: So neither doth he propound the example of *Pharaoh*, the first-born son of disobedience and.

[n] Rom. 4. 23, 24. Gal. 3. 9.

and rebellion, to incourage those to expect mercy or salvation from God, who shall not rise every ways as high in disobedience and rebellion against him, as he did; but rather to dissuade and terrifie all men from all touch, taste, and tincture of such sins, which brought such horrible vengeance and destruction upon a miserable creature. It is of frequent observation in the Scriptures (and sometimes the like is found in other Authors) that the Heads or principals of any race, family, species or kind of men, are made the Significators of the whole species or family. So that the Apostles intent in bringing the example of *Pharaoh*, an obstinate and rebellious sinner, upon this stage, was to demonstrate, 1. That God is at liberty to reject and destroy what sort and kind of persons he pleaseth: And, 2. That this his liberty and pleasure determines it self, and pitcheth upon obstinate and rebellious ones, (such as the *Jews*, for the generality of them very signally were) as the objects of it. They who tell us, that *Paul* insisteth on the example of *Pharaoh*, as an instance of Gods Reprobation of men, personally considered, from eternity, destroy the emphatical richness and benefit of his Doctrine, in the passage, and render this of very little or no effect. It now followeth:

Verse 18. *Therefore hath he mercy, on whom he will have mercy, and whom he will, he hardneth.* The Apostle having (as hath been shewed) substantially vindicated the righteousness of God, both in the Justification and salvation, as likewise in the rejection and condemnation, of whom he pleaseth, accordingly subjoyneth the Doctrine or conclusion which he had now won by dint of Argument from the Scriptures, in the words before us: *Therefore hath he mercy, &c.* What he meaneth, by *Gods having*, or shewing, *mercy* on men, as likewise from whence

whence he infers this part of his Conclusion here asserted, *viz. That God hath mercy on whom he will have mercy*, may easily be understood by a diligent recognition or survey of the premises; and of that part of them more particularly, wherein the mind of the Holy Ghost, in *vers.* 15, and 16. was explained. But concerning the other part of his Doctrine, here drawn up conclusion-wise, *viz.* That *whom he* [*i. e.* God] *will, he hardneth*, a double Query may be moved: 1. Why he makes mention of such a thing as, *hardning*, in this place, having not spoken any thing of it before. 2. From whence he deduceth this part of his conclusion, That *God hardneth whom he will.* A good account given of the former, will give a good light to the latter.

Therefore (for the clearing of the former of these doubts) this consideration is neer at hand; *viz.* that though the Apostle had not used the word, *hardning*, before, nor spake any thing of it formally considered, yet he had spoken of such things under the types of *servitude, vers.* 12. and of *hatred, vers.* 13. and besides, by his *Election, vers.* 11. and Gods *shewing mercy on whom he will, vers.* 15. 18. he had ἀντιθετικῶς, by way of opposition, insinuated such things, which are of very neer affinity with *hardning*, as *viz.* Gods rejecting or reprobating of men, from his mercy, Grace and favour. These are always, either accompanied, or followed with *hardning*. And it is a matter of frequent occurrency in the Scriptures, to find words, not onely of an equipollent, but of a cognate signification also, and such which import things of a mutuall concomitancy, exchanged one with another. Thus our Apostle proveth the *Justification* of the Heathen by Faith, from this promise of God made unto *Abraham, In thee shall all the Nations be blessed*[o]; *justification and blessedness*, mutually

o Gal. 3. 8.

including or supposing the one the other. See also *Rom.* 4, 5, 6, 7, *&c.* Thus the same Apostle sometimes useth the word, *life*, for *justification, or righteousness*, *Gal.* 3. 12, 21. (with many the like.) In like manner, because rejecting, hating, non-shewing mercy, &c. by God, are borderers in signification and import, unto, *hardning*, therefore the Apostle useth them promiscuously.

From hence (as was intimated) it may readily be understood (and so the second question resolved) how and from what premises, he inferreth this part of his Conclusion, that *whom God will, he hardneth.* This Position being proved, That *God sheweth mercy on whom he will shew mercy*, (which he had proved by an express from *Moses*, vers. 15.) it followeth in a way of clear deduction, that then he hath a just liberty to *harden whom he will.* For if God be at liberty to *shew mercy on whom he will*, he must needs be at liberty not to shew mercy on whom he will; or (which is the same) to refuse to shew mercy to whom he will. Now to refuse to shew mercy, and to harden are (with our Apostle) either synonymous, or at least so neerly related, that they are not separated in their subject, and consequently the one may be proved from the other.

Notwithstanding I rather conceive that the Apostle raiseth the Inference we speak of, from a ground neerer hand; *viz.* from those words of God to *Pharaoh* (in the former Verse) *I have raised thee up* (in the sence lately declared.) In which clause the manner and method of Gods proceedings, in and about, the *hardning* of *Pharaohs* heart (at least so far as he acted positively therein) is comprehended. For all that God did towards, or about, the *hardning* of *Pharaohs* heart in a positive way, was (as hath been formerly observed, and made good) by exercising patience, and lenity, and all long-suffering

suffering towards him, by inflicting onely lesser and lighter judgments upon him, and which did not touch his life; and by removing even these also time after time, upon his request, and promise of dismissing his people. Now this whole tract and course of Gods treating with *Pharaoh* upon terms of clemency and indulgence, is expressed by the Apostle (as by a narrow inquiry we lately discovered) in those words, *I have raised thee up.* So that *Paul* having proved from the Scriptures that God *hardned Pharaoh,* [*i. e.* made such providential applications unto *Pharaoh,* whereby he became *hardned*] maketh this collection and conclusion from it, that *whom he will, he hardneth.*

But there are two demands which may justly be moved upon occasion of the late premisses; which being well satisfied, the Apostles discourse in the passage in hand, will be yet more lightsom and pleasant.

1. It may be some mans question. What the Apostle means by *hardning,* when he saith, that *God hardneth whom he will?*

2. It may be demanded, How from Gods hardning *Pharaoh,* it can be concluded, that he *hardneth* [hath a power, or a liberty to *harden,* and withall, is wont to act, or use this liberty, *toties quoties,* as oft he pleaseth] *whom he will*; considering, 1. That he did not *will,* or intend to *harden Pharaoh* himself (as was formerly maintained) but onely *hardned* him occasionally, or accidentally. 2. That for his act of *hardning Pharaoh,* it can onely be proved (as was before likewise insinuated) that he is at liberty to *harden* such as *Pharaoh* was, persons already obstinate and disobedient, not others, and consequently (as it seems) not *whom he will?*

For satisfaction to the former of these demands, it is (I presume) every mans supposition and grant, that

when God is said to *harden* whom he will, it is to be understood of *hardning* in sin, or in ways of sinning. The phrase of *hardning* in sin, being metaphorical, the Metaphor must be briefly opened, that so the expression may be reduced to that which is proper. *Hardness* is a quality proper to an elementary body, and gives the denomination unto its subject, of being *hard.* The nature of this quality may be readily apprehended by that common description (in naturall Philosophy) of the subject affected with it, which is this: *Durum est, quod resistit tactui*: *That is* HARD, *which resisteth the touch*; as on the contrary, that is, *molle*, or soft, *quod cedit tactui*, which gives way to the touch. Now as such a body is called *hard*, whose constitution, nature, and temper is such, that it will very hardly, if at all suffer an impression to be made upon it by any ordinary force, whereby the figure or outward shape of it should suffer an alteration or change; in like manner the heart of a man (and so, the man himself) may be said to be *hard*, made *hard*, or *hardned in sin*, when it is wrought or brought to such a temper and frame, that neither the motions of the Spirit of God, nor exhortations, admonitions, promises, or threatnings from the Word of God, nor any providential appearings of God, either for, or against a man, nor any counsel, or advice from friends or others, (which are the ordinary means whereby sinners are wont to be reclaimed) will alter, or change the sinful purposes, and inclinations of it, but that it retains, and maintains its former disposition of sinning, with the contempt or neglect of all these. In some such consideration as this, *Pharaohs* heart is often said in the Scriptures to have been *hardned*, sometimes in the first place, by himself, [p] and then by God also. The hardness of *Pharaohs* heart, either consisted in, or discovered it self by

[p] Exod. 5. 2. and 8. 15. As for Exod. 7. 14. where our last Translation, without any ground, either from the context, or otherwise, readeth, *And he hardned Pharaohs heart*, the former Translation read it (according to the original) *So Pharaohs heart was hardned.* Mr. *Ainsworth* translates *waxed strong.* And some observe, that God is not said to have hardened *Pharaohs* heart under any of the five first plagues, nor until the six, and afterwards.

by, that unyeeldingness of it, under so many expres's messages and commands from God, so many miraculous and extraordinarily-terrible Judgments inflicted upon his Land and people before his eyes, time after time, so many wonderfull and extraordinarily-gracious intermixtures of mercy with judgment, in the sudden removall of these judgments upon his request, all of them *divisim*, but especially *conjunctim*, perswading him with an high hand to hearken unto God, and to let the people of *Israel* go. What God ordinarily doth in, or about the *hardning* of men, and particularly what he did about the *hardning* of *Pharaoh*, hath been in part already (*viz.* in our explications of the next preceding Verse) and shall (himself assisting) be again touch'd in our Answer to the latter demand. As for those transient and short-liv'd relentings which appeared in *Pharaoh* upon the incumbency, or new execution, of some of the said judgments, God may much more properly be said to be Author of these, then of any the respective *hardnings* presently ensuing; because these relentings were the proper fruits, or effects, of what he did in a way of judgment; whereas those *hardnings* were (as hath been said) but onely the occasionall or accidental effects of what he did in a way of mercy, either in sparing the person of *Pharaoh* so long as he did, or in removing the judgments inflicted so soon as he did, upon his request. This for satisfaction to the former of the two demands lately propounded.

To the latter, how, or upon what account, from Gods *hardning Pharaoh*, it may be concluded, That *he hardneth whom he will*, I answer: The *Premisses* of Gods *hardning Pharaoh*, brings forth this Conclusion, That *he hardneth whom he will*, by the midwifery, or media-

tion, of these three suppositions (all of them plain and unquestionable:) 1. That he had a liberty, or justness of power, to *harden Pharaoh* as he did; otherwise he would not have *hardned* him. 2. That he hath a like liberty to *harden* any other person, one, more, or all, that shall be found like unto *Pharaoh*; for what reason can be imagined that should cause any difference in this kind? 3. And lastly, that his will is to harden onely such as *Pharaoh* was. These particulars being granted, it roundly follows, that if God *hardned Pharaoh*, he may, and consequently doth, *harden whom he will*. If there be any doubt of truth in any of the said three Propositions unto any man, it must be (I conceive) in the third and last onely: but the Scriptures being diligently consulted, this will be found as pregnant of truth, as either of the other. For these constantly teach, that every breach between God and the creature, is still begun on the creatures side: which clearly sheweth that God never *hardneth* any man (and consequently that *he willeth* not to *harden* any man) but onely such who first voluntarily *harden* themselves, and are *obstinately* disobedient, as *Pharaoh* was: *Lo, this onely have I found, that God hath made man upright, but* THEY *have sought out many inventions*[q]; *i. e.* many crooked and perverse notions and cogitations, which lead them from that rectitude, wherein God created them (as *Mercer* well expoundeth it.) *Hear ye me, Asa, and all Judah and Benjamin* (saith *Azariah*, the spirit of God being now upon him.) *The Lord is with you, while ye be with him; and if yee seek him, he will be found of you: but* IF YE FORSAKE *him, he will forsake you*[r]. See also *Josh.* 7. 12. *Take heed therefore how ye hear: for whosoever hath, to him shall be given* [and *he shall have abundance*, as *Matthew* hath it] *and whosoever hath not, from him shall be taken*

[q] Eccl. 7. 29.

[r] 2 Chr. 15. 1, 2.

ken even that which he seemeth to have[r]; *i. e.* which men upon sufficient ground judged him at present, and before this judgment of God upon him, to have. The Verb, δοκεῖν, commonly translated, to *seem*, doth not alwaies import a bare shew or appearance of a thing, in opposition to the reality, truth, or certainty of it; but very frequently noteth the manifestation or certain knowledg of a thing in opposition to the secrecy, hiddenness, doubtfulness, or else concealment of it. *For it seemed* [ἔδοξε γὰρ] or, it *seemed good, to the Holy Ghost and to us, to lay no other burthen upon you,*[t] *&c.* The meaning is not, as if the non-impostal of any further burthen upon the Gentiles, barely seemed a thing meet and reasonable, unto the Holy Ghost, and the Apostles, being in truth, and in it self, otherwise; but that the reall goodness or meetness of the thing, was accordingly apprehended and judged by the Holy Ghost, and by him revealed and made known to the Apostles and Elders. See the like use and import of the word. *Mar.* 10.42. *Luke* 1. 3. and 17.9. *Act.* 15. 22, 25. and 25. 27. 1 *Cor.* 7.40. *Gal.* 2. 9. *Heb.* 4, 1. And that (in the Text cited, *Luke* 8. 18.) it doth not signifie a groundless or empty conceit upon a meer shew or appearance, but a judgment according to the truth and reality of the thing, is evident from the parallel passages, *Mat.* 13.12. and 25. 29. *Mar.* 4.25. where the person spoken of, is plainly and simply said, to *have*, that which upon his non-*having*, [meaning, by way of improvement] is threatned to be *taken from him.* But the clear sence and meaning of these passages, I have some while since in preaching, discussed and evinced at large; and God sparing life and health, may in time do the like more publikely. In the mean time, besides the Scriptures already cited to prove, that every breach between:

[r] Luke 18 18.

[t] Acts 15.28.

between God, and the creature, is still begun on the creatures side, these diligently considered, are very pregnant. *O Jerusalem, Jerusalem,--- how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate*[u]. So again, *For this cause* [*viz.* for *changing the truth of God into a lye,*] *God gave them up unto vile affections, &c.* And soon after: *And as they did not regard to retain God in their knowledg, God gave them up to a Reprobate minde,*[x] *&c.* It were easie to gather more of these spiritual stones together for the raising of that building yet higher, which is now in hand, the Scripture every where laying at the creatures doors, the occasion, or cause, of any displeasure conceived in the brest of God, against it at any time. So that He never *hardens* any but the disobedient, and those who first provoke him to it by such voluntary neglect, stubbornness, and contempt, as *Pharaoh* did. The Synod of *Dort* expresseth it self very Orthodoxly in this point, (as indeed it doth, by places, in all the rest, of which it took cognizance.) *The talent of Grace* (saith this Synod) *which is once granted by God is taken away from no man, unless through his own default he hath first buried it*, Matth. 25. 28. *Hence it is that in the Scriptures we are from place to place admonished, that we resist not the Spirit, that we quench not the Spirit, that we receive not the grace of God in vain, that we fall not away from God*, Heb. 3. 7. Yea this *reason is most clearly given why the creature is at any time forsaken by God*, viz. *because he is first forsaken by it.* Prov. 1. 24. *Because I called, and ye refused, I will also laugh in your destruction.* 2 Chron. 24. 20. *You have forsaken the Lord that he might* [or should] *forsake you. But it is no where in the Scriptures so much as insinuated in the least, that God*

[u] Mat. 23. 37, 38.

[x] Rom. 24. 28.

y Talentum gratiæ a Deo semel concessum nemini eripitur, nisi qui prius illud suo vitio fœdavit, *Mat.* 25 28. Hinc est quod nos in Scripturis passim monemur, ne Spiritui resistamus, ne Spiritum extinguamus, ne gratiam Dei frustra recipiamus, ne deficiamus a Deo. Heb. 3. 7. Imo divinæ derelictionis ea apertissime designatur ratio, quod Deus ab hominibus prius deseratur, *Pro.* 1. 24. *Quia vocavi, & renuistis, ego quoq; in interitu vestro ridebo.* 2 Chr. 24. 20. *De reliquistis Jehovam, ut derelinqueret vos.* At nullam

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is either wont, or WILLING, *to take away from any man the aid of exciting Grace, or any other help which he hath once given in order to his Converſion, unleſs the man himſelf hath firſt made way for it by his ſin. This was the Doctrine of the Orthodox Fathers, who had to do with the Pelagians. Whether* Auſtin *or* Proſper, the one of them ſaith: *It is the will of God, that a man ſhould continue in a good frame of will, who alſo forſakes no man, untill himſelf be firſt forſaken, yea and oft-times converteth many of the forſakers themſelves*[y]. Thus far the Synod. By the way, is it not the firſt-born of things that are ſtrange, that ſo many learned and grave men ſhould ſpeak and write ſuch things as theſe, and yet deny that God vouchſafeth unto every man a ſufficiency of means for Salvation? Or that God beareth in his breſt the moſt doleful and irreconcileable war of a fatall Reprobation from eternity, againſt far the greateſt part of men, from their firſt conception in the womb? *Doth a fountain* (ſaith the Apoſtle *James*) *ſend forth at the ſame place, ſweet water, and bitter*[z]? *Calvin* alſo hath many paſſages in his writings, very expreſs for the Aſſertion of the ſame Truth; I mean that God never withdraws that preventing or exciting grace, which is given unto every man, from any man, untill the man himſelf by voluntarineſs of ſinning provoketh him to it: and conſequently that he *willeth* not to *harden* any man, or men, but ſuch onely who are like unto *Pharaoh*. But I conſider that multiplicity of quotations from men are not ſo proper for a Commentary. By this time (I preſume) it appears to ſatisfaction, that all the three Suppoſitions mentioned are unqueſtionably true, and that upon this account, the Apoſtles inference of Gods *hardning whom he will*, from his particular act in *hardning Pharaoh*, is legitimate and clear.

y quam in Scripturis vel leviſſime inſinuatur, Deum ſolere, aut VELLE unquam abſque prævia hominis culpam eripere cuiquam gratia excitantis auxilium, aut ullum ſubſidium, quod ſemel contulit ad converſionem hominis ordinatum. Sic docuere Patres Orthodoxi, quibus cum Pelagianis negotium fuit. *Aug. vel Proſp. ad Artic. falſ. ad 7.* Deeſt voluntas, ut in bona voluntate maneatur, qui & priuſquam deſeratur, neminem deſerit, & multos deſertores ſæpe convertit. *Act. Syn. Dord. part 2. p. 129.*

z Jam. 3. 11.

Onely I conceive, there is yet one dark corner in the room we are in, whereinto the light hath not yet shone. This is, how from Gods *hardning Pharaoh*, it can be concluded, *that he hardneth whom he will*, if it be supposed that he intended not, *i. e. willed not*, no not the *hardning* of *Pharaoh* himself, at least with his antecedent or primary intention, or will; nor yet that he did (in the event) *harden* him otherwise then accidentally, or occasionally: (for these things have been argued and asserted in the Premises,) and consequently that *Pharaoh*, even when God did that by which he became *hardned*, might have chused whether he would have been *hardned*, or no. If this be so, it seems rather to rest in the *wills* of men, who shall be hardned by God, then in the *will* of God. God shall harden whom men *will*, not whom himself *willeth*. I answer to all this:

1. It hath formerly been said and proved, that God never intends, or *willeth*, the *hardning* of any person whatsoever, with his primary or antecedent Intention, or *will*, but with his *subsequent* onely: from whence it follows, that when the Apostle, from Gods *raising up*, or *hardning Pharaoh*, infers that therefore *whom he will he hardneth*, he speaketh of his secondary, or his *consequent will* onely. That God *willeth* the *hardning* of no man whatsoever, but only with his *consequent* will, is at large and with an high hand asserted by the *Synod* of *Dort* it self in the passage lately transcribed from it; as also where they teach and grant, that *Christ died* ANTECEDENTLY *for his enemies and unbeleevers*, but CONSEQUENTLY *for beleevers and his friends onely*[a]. For if *Christ* died *antecedently* [*i. e.* with his *antecedent* and

How these two wills in God differ, and why one is termed, *Antecedent*, the other *Consequent*, is declared at large, *Redemption Redeemed*, p. 44 &c.

[a] *Cæterum quando dicimus Christum esse mortuum pro credentibus & pro amicis suis, hoc intelligendum est* consequenter, *ita ut denotetur terminus ad quem: sicut e contrario* antecedenter *dicitur mortuus, pro hostibus suis & pro infidelibus* (negative accepto infidelitatis vocabulo.) Act. Syn. Dordrech. part. 2. p. 92.

primary

primary intention] for his enemies and unbeleevers, and such who never are saved, it is unpossible that with his *primary* or *antecedent* intention, he should intend to *harden* them: because this evidently implieth, that he should intend both their salvation and damnation, and this with one and the same kind of Intention. As for his friends and beleevers, God hath no *will* or *intent* at all, neither *antecedent*, nor *consequent*, to *harden* them. So then this is unquestionably certain (in the first place) our Adversaries themselves consenting and asserting with us, that God with his *antecedent will*, *willeth* not the hardning of any man.

2. Although the event or effect it self of *Pharaohs hardning*, was, both in respect of the *antecedent will*, or intent of God, as likewise in respect of those providential interposures of his, by which it was effected, adventitious, accidental, and occasional onely, (as hath been said,) yet in respect of the *consequent* intent or *will* of God, it was direct, proper, and really intended by him. For Gods intent really and absolutely was, that, unless *Pharaoh* should repent, and relent in time to a dismission of his people, by the signal means and motives so graciously vouchsafed unto him to perswade and work him hereunto, he should by degrees be *hardned* by them to destruction. Even as his full purpose and pleasure now is, that they who from day to day turn his grace in the Gospel unto wantonness, shall be *hardned* thereby unto condemnation.

3. Though the consequent will of God was absolute, that *Pharaoh*, persisting obdutate to such or such a period of time under so many means used by God himself for his reclaiming, should be finally, or in the end, *hardened* unto his own destruction; yet might *Pharaoh*, all along the currency of his for-

mer obduration, and untill he came to be finally *hardned*, upon which his destruction immediatly followed, by relenting, and letting the people go, have prevented his finall *hardning*, and consequently, his destruction. For whilst the patience of God, which (as our Apostle saith) *leadeth* men *to repentance*, is continued or vouchsafed unto them, there is no impossibility but that they may be led [I mean, led home, or actually brought] to Repentance. The Apostle *Peter* also informeth us, that Gods *long-suffering*, towards men, proceedeth from his *unwillingness that any man should perish*, and desire that *all should repent*. It was not indeed in *Pharaohs* power or liberty of choice, having first begun to *harden* himself, whether God should proceed with him, as in the first place he did, and whereby he became further *hardned*; nor yet having thus further *hardned* himself, whether God should proceed with him in the next place, as he did, whereby he became yet *hardned* more (and so along all the gradations, or steps of his *hardning*) Gods deportment of himself towards *Pharaoh*, upon *Pharaohs* deportment towards him, depending onely upon his own *will*, and not at all upon *Pharaohs*, but it was in *Pharaohs* power, under, or upon, every precedent act or dispensation of God, whereby he became *hardned*, or *hardned* more then before, to have prevented all those that now followed; and consequently his finall *hardning* and destruction hereupon. For there is no degree of obduration (on this side the unpardonable sin against the Holy Ghost) but which (as hath been more then once observed in the premises, and is elsewhere more fully proved, both from the Scriptures, and by Argument [b]) admitteth of such a degree of the Grace of God, and of his good Spirit, in consistency with it, by the stirring up, and improvement whereof it is very possible

Rom. 2. 4.

2 Pet. 3. 9.

b Agreement and Distance of Brethren, p. 61, 62, 63, 64.

poſſible for men to recover out of the ſnare thereof, and to reduce themſelves to a gracious tenderneſs of ſoul.

4. From the premiſſes it is not hard to conceive, how and in what ſence the Apoſtles inference, that *God hardneth whom he will*, ſtandeth firm, and is moſt true, notwithſtanding it be true alſo (in its ſence) that it reſts in the wills of men, being always ſuperintended and aſſiſted by the Grace of God, whether they will be *hardned* by him or no. *God hardneth whom he will*, in as much as he *hardneth* thoſe, who firſt voluntarily *harden* themſelves, and are found diſobedient, theſe being they, or all thoſe, whom he *willeth* to *harden*. Again, in as much as no man is neceſſitated, or compelled to *harden* himſelf, or to reject the motions of the preventing Grace of God, but by vertue of this Grace, may, if he pleaſe, comport with it, and approve himſelf unto God; it is a plain caſe that every man, before his voluntary *hardning* of himſelf, may prevent ſuch his *hardning*, and conſequently, his being *hardned* by God. And as God in ſaving thoſe who repent and beleeve, though he ſaveth no other, yet ſaveth *whom he will*: In like manner, in *hardning* thoſe, who firſt *harden* themſelves, though he *hardneth* no others, yet *hardneth whom he will*. Even as this our Apoſtle, ſpeaking of the Holy Ghoſt, and of his gifts ſaith, that he *diſtributeth them to every man ſeverally* As He Will, 1 *Cor.* 12. 11. and yet *verſ.* 31. (of the ſame Chapter) ſuppoſeth that men may have what gifts from him they *will*, by *coveting earneſtly after them*. Otherwiſe whereunto ſerveth, or tendeth, this incouragement or exhortation? So that the liberty veſted in men to have what gifts of the Holy Ghoſt, they pleaſe, or ſhall *covet after*, doth not at all prejudice the liberty of the Holy

Ghoſt, to diſpence them to *every man as he will.*

If it be yet demanded; But if Gods primary and antecedent Intentions concerning *Pharaoh*, and his *raiſing up* (in the ſence by you aſſigned) were not his *hardning*, or *deſtruction*, but the bringing of him to repentance, and his preſervation hereupon from that deſtruction, which now overwhelmed him, (as you have affirmed,) why did he not vouchſafe unto him means as effectual to bring him to Repentance, as he doth unto others, who are actually brought to Repentance by him? Or why did he not rather ſay and declare before hand, thus; I will give unto *Pharaoh*, an heart of fleſh, rather then I will *harden Pharaohs* heart, which is (in effect) to give him an heart of ſtone? To this alſo I anſwer:

1. That this Queſtion or difficulty, ſhould (in due proceſs of method) have been propounded and reſolved in our explication of the laſt preceding Verſe. But an after-memory is better then a perpetual forgetfulneſs. Therefore:

2. I anſwer, that it no where appears, but that the means vouchſafed by God unto *Pharaoh* for his Repentance, or whereby he ought to have been brought to repent, were as effectuall, though not eventually ſo ſucceſsful, as thoſe are, whereby perſons ordinarily are brought to Repentance. The Sun may ſhine every
Mat. 11. 21. whit as hot upon the clay, when it hardeneth it, as it doth upon the wax, when it melteth it. The means whereby *Chorazin* and *Bethſaida* were hardned and prepared for a ſignal dſtruction, would have been ſucceſsfully effectuall for the converſion, or repentance, of *Tyre* and *Sidon*. And in our diſcuſſions of the former Verſe, we ſhewed it to be the expreſs Doctrine of the Synod of *Dort* it ſelf, that the efficacy of the *helps or means of Grace*, [vouchſafed by God unto men]

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is to be [measured, or] *judged of by the nature of the benefit offered, and by the manifest Word of God,* NOT BY THE EVENT, OR ABUSE OF THEM. So that *Pharaohs* unrelentingness and impenitency, are no arguments at all of any defectiveness or insufficiency in the means afforded him for his Repentance. Nay,

3. The Benefit or Indulgence offered by God unto *Pharaoh* time after time, upon condition of his Repentance and dismission of his people, as *viz.* his immunity from further plagues or judgments from God, plainly shew, according to the Doctrine of the Synod of *Dort* lately recited, that the means vouchsafed unto *Pharaoh* were effectual, and fully sufficient to have wrought him to Repentance. The proffer, or promise of a benefit, by a sober and well-disposed person, unto any man, upon the performance of such, or such, a condition, always supposeth (at least in his apprehension) a sufficiency of power in him, to whom such a promise or proffer, is made, to perform this condition. To promise any thing upon other terms, is rather an insultation over the weakness of him, to whom the promise is made, then any matter of kindness, which the nature of a promise still imports. The promise of a reward of a thousand pounds made unto a cripple, or poor man, whose legs have been cut off, upon condition, he will run twenty miles within an hours space, were meerly to deride such a man in his misery. Therefore certainly, *Pharaoh*, God by many promissory intimations, time after time, signifying unto him, that upon his Repentance, and letting his people go, the judgments threatned should not come upon him, is hereby evicted to have had a sufficiency of means, or power, for the fulfilling of the said condition of Repentance, and of dismissing the people.

4. *Pharaoh*

4. *Pharaoh* by the means which were vouchsafed unto him, did several times actually and truly repent of his obstinacy, and promised, yea and gave order for, the dismission and departure of the people. *Exod.* 10. 16, 17. and 12. 31, 32, *&c.* Therefore he was (questionless) in a sufficient capacity to have repented and dismissed the people. That afterwards he repented of this his repentance, and returned to his former obdurateness, is no argument that his former repentance was not true. Yea if this repentance had been hollow or counterfeit, his repenting of it had been no sin. And besides, if the tree (as our Saviour saith) be known by the fruit, that Repentance of *Pharaoh*, which produced, 1. Confession of sin, and of this committed, both against God, and men. (*Exod.* 10. 16.) 2. Application by way of entreaty unto the Saints, to pray unto God for him. *Ibid.* 3. An expres order with incouragement unto *Moses* and *Aaron*, to expedite the departure of their people according to the commandment of God, and this in as ample manner as themselves desired it [c]; that Repentance (I say) which brought forth such fruits as these, must needs be conceived to have been a true Repentance. And (doubtless) had *Pharaoh* persisted in this Repentance, and not relapsed into his former provocation, (which he was no ways necessitated unto,) he had escaped that dreadful stroke from Heaven, which he met with in the red Sea.

[c] Exod. 12. 31 32.

5. No man (I presume) ever yet conceived that *Pharaoh* died under the guilt of that unpardonable sin against the Holy Ghost. If not, then during the whole course of his disobedience against God, he was not to any such degree destitute, or deprived, of the grace or good spirit of God, but that by the help and assistance hereof (as was said formerly) he was in a possibility of recovering

covering out of that snare of Satan, wherein his foot was taken[d].

[d] See this proved from the Scripture Agreement and Distance of Brethren, p. 61, 62, &c.

6. (And lastly) the reason why God did before hand declare thus, *I will harden Pharaohs heart*, rather then *I will soften Pharaohs heart*, though his antecedent Intentions stood for the softning it, might (probably) be this; partly because he knew that the hardning of his heart would be the issue and event of those applications he intended to make unto him; partly also, because had he told *Moses* before hand, that he would soften *Pharaohs* heart, and *Moses* in the transaction of the business had found the contrary, it might have proved a grand discouragement unto him. Upon a like account (I suppose) our Saviour, *Luke* 12.51. pre-informs his Disciples, not of his primary or *antecedent* intentions of sending forth his Gospel into the world, which were, to make peace on earth amongst men, in as much as he knew these more generally would not take place; but rather of his consequent, because he foresaw that these would be fulfilled in many places, and amongst great numbers of men, and knew withall, that should his Disciples have met with these cross effects or events of the Gospel, in the world, and not have been pre-admonished of them accordingly, they might have been much troubled, and fainted under the tryal. *Suppose ye that I am come to give peace on Earth? I tell you nay, but rather division.*

If it be yet demanded concerning *Pharaoh*, and Gods *hardning* him; whether God could not, if he had so pleased, have dealt with *Pharaoh*, after such a manner, what by the inward motions and workings of his Spirit within him, and what by such outward applications of himself unto him, so as by the one and the other, either severally, or joyntly, to have brought him to Re-

pentance, at least so far as to have let the children of *Israel* go, and consequently, to have prevented his destruction; and if God, had he so pleased, might have brought *Pharaoh* to Repentance, and so have prevented his destruction, and yet did neither, how can he be said truly and really to have intended either? I answer:

1. That the power of God, simply and in it self considered, without that regulation which it admitteth from his wisdome and righteousnes in the motions and actings of it, there is little question to be made but that he could have handled *Pharaoh* upon such terms, as to have made him stoop, and yeeld to the departure of the children of *Israel*. Yea had God refused to heal his Land of any of those plagues which were inflicted on it, and for a time clave unto it, untill he had suffered the people quietly to depart, doubtless he would have submitted hereunto, rather then have suffered his Kingdom to be destroyed by his obstinacy in such a case. And the Text it self of the Story taketh notice from place to place, that the removal and taking off of the several judgments from time to time by God, was that which occasioned *toties quoties*, *Pharaohs* re-obduration. *Exod.* 8.15,32. and 9.12,34. and 10.20. This clearly implieth, that had any of the said judgments been continued in their strength and terror upon his Land and people, for any considerable space of time, his stiff neck would have bowed, and his stout heart have yeelded to the departure of the people. But,

2. If we speak of the power of God as regulated, mannaged, or acted by the infinite wisdome and understanding of God in conjunction with his righteousnes, (in which sence the Scriptures constantly speak of

of it, in matters of divine Administrations in the world) so it may be as truly affirmed on the other hand, that God was not able, or (which is the same) that it was not in the power of God to work *Pharaoh* unto Repentance, or (consequently) to prevent his destruction. The true meaning and import of such a saying as this, is no more but this; That God is not able to do any thing unwisely, or unrighteously; or (which is the same) which he judgeth repugnant to any principle, either of wisdom or righteousness, for him to do. And such a saying as this, is but of the same confederacy both in reason, and truth with these, and the like (which are every mans sayings) that God cannot lie, cannot deceive, cannot forswear himself, cannot do unjustly, nor any thing whatsoever which includeth either sin, or imperfection. Of this regulated power of his, God himself speaketh, *Isai.* 5. 4. *What could have been done more to my vineyard, that I have not not done in it? Wherefore, &c.* God by his power, simply and absolutely considered, *could* have done a thousand things more to his Vineyard, to make it fruitfull according to his mind, then now he had *done in it*, or *to it:* he could have multiplied both Miracles and Prophets without number, above what he yet had done; yea and have wrought such signs and wonders in the midst of it, which should in greatness and majesty of conviction have exceeded an hundred-fold all those, that had been as yet wrought here: And so likewise have raised up and sent Prophets unto them far more excellently qualified and gifted, then those, who had been now sent unto them. But God (in the words specified) speaks of his regulated power; *i.e.* Of his power as directed and drawn forth into action by his wisdom in consort with his righteousness; and in respect of this power he demands,

What could have been done more to my vineyard, that I have not done in it? meaning, that he had turned every ſtone, attempted every way, method, and means, by which it was any ways honourable and meet for him to endeavour their Repentance, and ſo to preſerve them from ruine and deſtruction. He muſt have made a breach upon his own principles of wiſdome and righteouſneſs (which was unpoſſible for him to do, according to that of the Apoſtle, *He* CANNOT *deny himſelf.*) if he had proceeded any whit further, done any thing more upon that account. This might be illuſtrated and confirmed from that paſſage, 2 *Chron.*36.15,16. *And the Lord God of their Fathers ſent to them by his meſſengers, riſing up betimes, and ſending, becauſe he had compaſſion on his people, and on his dwelling place. But they mocked the Meſſengers of God, and deſpiſed his words, and miſ-uſed his Prophets, untill the wrath of the Lord aroſe againſt his people, till there was no remedy.* Theſe laſt words, *till there was no remedy*, import, that the people had proceeded to that height of wickedneſs, that there was nothing (as it were) left in God to help, or heal them: his power had been drawn out to the uttermoſt of its regular capacity to do them good, and prevent their ruine, but it prevailed not. This likewiſe is plainly implied in that other clauſe, where he is ſaid to *have had compaſſion on his people.* Doubtleſs, if he *had compaſſion* on them, he did not onely vouchſafe a bare ſufficiency of means unto them, or ſuch, by the higheſt and utmoſt improvement whereof they might have been reclaimed from the evil of their ways, and ſo have been preſerved from ruine; but as rich and full a proportion of ſuch means, as his utmoſt eſtate in power (ſo conſidered as hath been declared) could afford. He doth not truly compaſſionate a perſon in miſery, who doth not

not afford him the beſt means he is able with wiſdom and diſcretion, for his relief, in caſe he cannot be releeved otherwiſe. Of this regulated power of God the Evangeliſt *Mark* alſo ſpeaketh, where ſpeaking of *Chriſt* now being in his own country, he ſaith, *And he* COULD *there* DO NO *mighty work, &c.* Mark 6. 5. The expreſſion implieth not that that Arm of Omnipotency, by which the Lord Chriſt wrought ſo many *mighty works* in other places, was either ſhortned, or any ways weakned or enfeebled by coming into, or remaining in, his own country; but onely that it admitted ſuch a kind of regulation here by his wiſdom, in reſpect of differing circumſtances, which it did not receive in other places; and conſequently was at liberty to work many *mighty works* there, which it wanted here. What circumſtance it was in particular, according to the exigency whereof the infinite wiſdom of Chriſt regulated and contracted his *power* to a narrower ſphere of action in his own country, then it did in other parts, the Evangeliſt *Matthew* clearly expreſſeth, where (ſpeaking of the ſame thing) he ſaith, *And he did not many mighty works there,* BECAUSE OF THEIR UNBELIEF, *Mat.* 13. 58. *Chriſt* judged it not a thing reaſonable or meet (and conſequently, it was impoſſible for him to do it) to multiply miracles, or mighty works, where the people generally were either blockiſh, and ſet not their hearts or minds upon the interpretation and import of them, or otherwiſe were of malicious and perverſe ſpirits, drawing onely darkneſs out of light, depraving and blaſpheming that glorious power, by which they were effected. Of the ſame regulated power we ſpeak of, the Apoſtle *Paul* alſo ſpake, *Acts* 27. 31. when he ſaid to the Centurion and Souldiers concerning the Mariners now *about to flee out of the ſhip; Except*

these abide in the ship, ye CANNOT *be safe.* Questionless the power of God, simply considered, did not stand in need of the help or presence of the Mariners, to preserve either the ship, or those that were in it from the danger, unto which both were now exposed; but the regulated power of God, did. For he had promised unto his Beloved Servant *Paul, tanquam munus honorarium,* as a reward of honour, the lives not of some, but of ALL that sailed with him in the ship (*vers.* 24.) meaning if they would all agree, and be content to accept of their preservation upon this account, and be directed by *Paul* in order hereunto, that so the deliverance might be discerned to be given unto them by God for his sake: and therefore did not judg it meet or honourable for him to make good his promise by halfs, nor yet contrary to the terms upon which it was made, and according to which the performance of it was intended. Therefore in case the Mariners, who were a part of those with *Paul* in the Ship, should attempt their preservation another way, as *viz.* by escapeing in their boat, and so, in case they should have been thus preserved, their preservation would not have been ascribed to *Pauls* Interest in God, but to their own wisdome and providence, God declares plainly to the residue of those in the ship, by the mouth of his servant *Paul,* that unless they took a course to keep the Mariners also in the ship, it would not be in his power to save them; meaning (as hath been said) that it would not be honourable in point of wisdome for him to save them; in which respect he *could not* do it. That clause also, *Heb.*7. 25. speaking of Christ, *Wherefore he is* ABLE *also to save them to the uttermost, that come unto God by him,* speaketh clearly enough, not of the simple or absolute, but of the regulated ability, or power of *Christ*

to

to save. For in respect of his power, simply considered, he is able to save even those also to the uttermost [or, for evermore,] who do not come unto God by him. And if so, what great comfort is it for Beleevers themselves, who are they that do *come to God by him*, to hear that He is able to save them upon the same terms? Therefore (doubtless) the Holy Ghost, by the *ability* or *power* of *Christ* to save (in the passage before us) means, not his absolute, but his regulated, power to *save*: for by this he is able to save those, who *come unto God by him*, but no others. The power of God is in several other Scriptures, besides those mentioned (which would be too long to insist upon particularly) represented unto us under that notion of regulation, which we have now opened. See *Gen.* 9. 22. *Eph.* 1. 11. 2 *Tim.* 1. 12. and 2. 13. *Hebr.* 2. 18. (besides others.) And as these Texts speak of the power of God, as regulated, so that of *David*, *Psal.* 90. 4. speaketh (in part) of the regulation it self. *The Kings strength also* (he speaketh of the *King*, *that sitteth between the Cherubims*, vers. 1.) *loveth judgment*; meaning, that the Omnipotency of God in all the exertions, motions, and actings of it, submitteth it self willingly and with delight to a prudent and righteous regulation, which it receiveth from his infinite wisdome and understanding. For to define, or determine, what is *judgment*, *i. e.* what is just, righteous, and meet to be done, appertaineth to the understanding. And as he that *loveth*, is in a kind of subjection to that, whether person, or thing, which he loveth, and receiveth many laws and regulations from it, as (*viz.*) concerning the doing of such and such things which are for the benefit, good, and well-being of it, and on the other hand, concerning the forbearing of such and such actions, which are contrary there-

thereunto; in like manner the *Strength*, or power of the great *King*, *loving judgment*, muſt of neceſſity be conceived to be in a kind of ſubjection unto it, and to accept of ſuch terms of regulation from it, by the Obſervation whereof the ſaid *ſtrength* or power muſt neceſſarily, not onely act and do all things accommodatious unto it, but refrain alſo the doing of all ſuch other things, which are prejudicial to it, and inconſiſtent with the Intereſt and honour of it. The ſubſtance and import of this late ſaying of *David*, is contained in that of the Apoſtle *Paul*, *Eph.* 1. 11. though the words ſeem to look another way. For here, ſpeaking of God, he ſaith, that *he works all things after* [or according to, κατὰ] *the* COUNSEL *of his own will* [or, τὸ βουλήματος αὐτοῦ, the will of himſelf,] not ſimply *according to his will*, but, *according to the counſel of his will*, according to that regulation, which his operative or acting *will* receiveth from his wiſdome or underſtanding. Now if God, or the power of God, *worketh* and acteth ALL *things*, nothing at all excepted, not according to his meer *will* or pleaſure, (which are ſome mens unhappy expreſſions, but put to rebuke by the Holy Ghoſt here) but *according to the* COUNSEL *of his will*, (in the ſence declared) it clearly follows that the Omnipotency of God is continually, in all the movings and workings of it, ſteered and directed, enlarged and contracted, led this way, or that way, by the influence or ſuperintendency of his infinite wiſdome and underſtanding. And whereſoever elſewhere any thing is aſcribed unto the will of God ſimply, and without mention of the *counſel* thereof, the ſence of the place, or phraſe, is to be reduced unto, and regulated by, the Scripture laſt ſpecified, where he is ſaid to *work* ALL THINGS *according to the* COUNSEL *of his own will*, according to that known

known rule for Interpretation of Scripture, *viz.* that places more particular, and full, ought to rule the sence of those that are more brief, and consequently more obscure. So that the Scripture speaking of the power of God, in this consideration, may truly and properly enough affirm many things to be unpossible to him, which in respect of his power simply considered, are very possible and easie unto him. There is an eye of, or somewhat in appearance like unto, that Regulated power, which the Scripture ascribes unto God himself, to be seen in his children also; and this by the same light of the Scriptures, by which we come to understand the other. For as the infinite wisdome and understanding of God rendreth many things unpossible unto him, which by his absolute power are very possible for him to do; so doth that participation of this wisdome which he vouchsafeth to the *children of light*, the Saints, contract their power also, according to the exigency of circumstances, and in relation to things lawful and meet for them to do. In which respect evill works and practises of sin, and things unworthy of them, though in respect of those humane faculties and abilities vested in them, possible more then enough for them to do, are notwithstanding frequently in Scripture asserted as impossibilities unto them. *For we* (saith our Apostle) CAN DO NOTHING *against the truth, but for the truth*, [2 *Cor.* 13. 8.] Doubtless he speaks of his regulated power: for otherwise, by his power, or by his abilities, simply considered, he was as able, yea more able in some respects, to act *against the Truth*, as other men. Thus also the Apostle *John*; *Whosoever is born of God, doth not commit sin: for his seed remaineth in him*; *and* HE CANNOT SIN, *because he is born of God.* [1 *Joh.* 3. 9.] These last words, *because*

he is born of God, import, that that power of sinning [meaning, against light and conscience] which hath a being in the Saints, considered simply as men, is restrained and abolished as to the acting of such sin, by that divine light and heavenly understanding, which is the *seed* of their regeneration; according to that of *James, Of his own will begat he us with the word of truth, i. e.* by the knowledg and understanding of that glorious and blessed *truth,* contained and declared in the *Word, i. e.* in the Gospel, or in the Scriptures. For no man is begotten *by the word of truth,* as by a charm or spell, or any otherwise then by means of the sound knowledg and understanding of it, *i. e.* of the truth asserted in it. Thus *Joseph* likewise being tempted unto sin by his Mistress, repelleth the temptation by demanding, *How* CAN *I do this great wickedness, and sin against God?* meaning, that the knowledg which he had of God, and of the horridness of sinning against him, disabled him from the doing of that, which in other respects he was as able to do as other men. In respect of this contraction, limitation, and confinement of the power and abilities of the Saints unto things lawfull, and ways and practises approved of God, they are by our Apostle so frequently said to be, *dead unto sin, Rom. 6. 2. 11. Col. 3. 3. 2 Tim. 2. 11.* So also *Peter, 1 Pet. 2. 24.* So that Maxime in the civil Law, *id tantum possumus, quod jure possumus,* is, in the literal sence of it true, both of God, and his Saints: neither the one, nor the other, have power to do any thing, but what their respective understandings inform them, to be just, meet, and honourable for them to do. In respect of that regulated power of God, which we have clearly evinced from the Scriptures, it is more then probable, that he doth whatsoever he is able to do for the bringing

bringing of all men to repentance, and so for the salvation of the whole world. Therefore:

3. (And lastly,) To argue the non-Intentions of God from his non-assecutions, is as impertinent and weak a kind of arguing as lightly can be. For as he that offers the full value, and rather with the most, for a commodity, as suppose an Horse, an House, or the like, in case he that is to sell, or part with this Horse, or House, shall refuse to let him have either at the price he offereth, cannot reasonably be thought not to have intended, and this very really and seriously, the purchase of either, because though being a rich man and able, yet he would not come up to the unreasonable demands of the seller, and so to purchase to himself the blot and disparagement of a fool, with his money: in like manner when God proceedeth so far as he judgeth meet, and agreeable to true wisdome, in vouchsafing means and opportunities unto men in order to their Repentance and Salvation, (which is the measure that he measureth unto every man) it cannot reasonably be said of him, that he doth not, or did not, really and seriously intend their Repentance and Salvation, onely because he did not that, which infallibly, and with certainty of event and success, should cause them to repent (and so be saved,) which being rightly interpreted, is nothing less then the doing of that, which was unpossible for him to do. So then it is as clear as the light at noon day, that Gods hardning *Pharaoh* by such means as he did, and the *shewing of his power* in his destruction hereupon, are no arguments or proof that simply and absolutely he intended either, or that He did not really and truly intend his Repentance, and Preservation by means hereof.

All this while we see how methodically and closely our

Apostle keeps to the line of his ingagement, which is to argue and illustrate his Doctrine of Justification by Faith: and particularly (in the passages last explained) to vindicate the said Doctrine from the pretended crime or imputation of unrighteousness, in respect of those, who according to the tenor and effect thereof, are rejected by God, and perish. The ground upon which this his vindication standeth, is this, God is at liberty, hath a justness of power, to reject, reprobate, & destroy, *whom he will*: Those whom he willeth, thus to reject, reprobate & destroy, he hath in the example of *Pharaoh*, and by his proceedings with him from first to last, declared to be, obstinate and impenitent unbeleevers. Therefore the doctrine of Justification in the sight of God by Faith, reflecteth not the least shadow of *unrighteousnes* upon him.

By the way, all that we have reasoned from the Scripture in hand (with many others) concerning *Pharaoh*, and Gods counsel and intentions about his *raising up*, and casting down (by destruction) sufficiently evince, that the Apostles intent in his inserting the brief of his story in his present discourse, was not to propound him for an instance, or example of that sort or kind of men, which God by his consequent *will*, is resolved to reject, reprobate, harden, and destroy, *viz.* such, who are finally stubborn, impenitent, and unbeleeving. The Apostle in all this plainly enough parallels, the case and condition of the stubborn and unbeleeving *Jews*, (with whom more particularly he had to do in the present discourse) with the case of *Pharaoh*, as it is recorded in their own Scriptures.

Let us now from the two Verses last explained, take up some brief Observations, and so proceed with our Interpretation.

1. Whereas the Apostle, *vers.* 17. expresseth himself thus,

thus, *For the Scripture ſaith unto Pharaoh*, his meaning (as was explained) being, that God himſelf ſpake thus unto him; it is obſervable, That *what the Scripture ſpeaketh, ought to be conceived and underſtood, as ſpoken by God himſelf unto the world.* 2 *Tim.*3.16. 2 *Pet.*1.16, 21. *Gal.*3.22, *&c.*

2. Whereas we hear of Gods *raiſing up Pharaoh* (in the ſence declared) for the end here ſpecified, the *ſhewing of his power in him, &c.* it is moſt worthy Obſervation, That *where God vouchſafeth the greateſt and moſt ſignal favours, he always intends the greateſt exemplarineſs of ſeverity, in caſe of diſobedience and impenitency.* *Am.*3.2. *Mat.*11.23. and 23.37, 38, *&c.*

3. From thoſe words, *And that my Name may be declared through all the Earth*, knowledg may be taken; That *in the moſt ſevere puniſhments and executions done upon wicked men, Gods intentions are very gracious to the generality of men ſurviving, and ſucceeding*, viz. *in ordering and diſpoſing ſuch executions, to the more effectuall publication and manifeſtation of his moſt worthy and great Name amongſt them*, *Pſal.* 58.10,11. *Numb.*14. 21, 22,23. *Deut.*13.9,10,11.

4. From this Inference of the Apoſtle, *Therefore hath he mercy, on whom he will have mercy*, this Doctrine ſpringeth, That *the gracious will and good pleaſure of God, and not the will or apprehenſion of man, is, and this with greateſt reaſon and equity, the rule according unto which mercy and favour ſhall be ſhewn unto men.* *Eph.*1.11, 2 *Cor.*10.18. *Joh.*6.40, *&c.*

5. (And laſtly,) From thoſe words, *And whom he will he hardeneth*, this Obſervation in like manner preſenteth it ſelf; That *the will of God, not the ſence, conceit, or will of men, ought to umpire and determine, who, and what kind of perſons are to be, and ſhall be, rejected, puniſhed,*

and reprobated by God. Proceed we now to Exposition.

Verse 19. *Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?* This Particle, *then*, or (as it is in the Original) *therefore*, [ἐρεῖς οὖν] sheweth, that the Objection or demand, contained in the rest of the words, was occasioned from the last clause or inference of the Apostle in the former Verse, *And whom he will, he hardneth.* This yet further appeareth from that other Particle, ἔτι, *yet*, which will not accommodate the Objection in reference to any other clause or passage preceding. So that the Apostle raising and propounding the Objection, thus: *Thou wilt* THEN *say unto me, why doth he* YET, *&c.* in more plainness of speech, speaketh thus: Because I affirm and teach concerning God, That *whom he will, he hardneth*, therefore it is like that one or other, not well understanding the sence, or not duly weighing the grounds of such a Doctrine, will be ready to object, and demand, *Why doth he* YET [*viz.* when men are now *hardned* by him] *find fault*, reprove, or complain (as the word μέμφεται signifieth) meaning, of such persons, as that they continue wicked, obstinate, disobedient, &c. and will not repent; taking it for granted (and that not without cause) that God indeed is wont to find fault with, to reprove, and complain even of such men, whom he hath *hardned*. The reasonableness or strength of the Objection (such as it is) is held forth by the Objector in the latter demand (as the ratiocinative particle, *for*, importeth) FOR *who hath resisted his Will? q. d.* Men being hardned by the irresistible will of God, cannot reasonably be complained of, or reproved, by him, either for being, or remaining, hardned or impenitent. The principle in reason and common equity, upon which

which this Objection is founded, is this; That men are excusable in whatsoever they are necessitated unto by a power greater then they are able to withstand, and ought not to be reproved upon such an account, especially not by him, by whose over-bearing power they have been necessitated thereunto.

For the Phrase, *Who hath resisted*, it imports, who hath been able to resist; according to that rule by which the Scripture speaketh many things; *Many times the negation of a power to act, is included in, and with, the negation of the Act onely.* Thus God himself speaketh, *and there is none delivereth out of my hand*[c]. [Thus the Original hath it, and *Junius* and *Tremellius* accordingly render it, and Master *Henry Ainsworth* also] *i.e. None* CAN *deliver, &c.* (as our English readeth it,) So again, *the land did not bear them* [in the Original] *i.e.* could not bear them (as we have it translated.) Compare *Mat.* 12.25. with *Mar.* 3.24,25. And again, *Mat.* 17. 21. with *Mar.* 9.29. So that the meaning of the words before us, *Who hath resisted his will?* is, who hath been, is, or ever shall be able to resist, *i.e.* to frustrate, or to hinder the coming to pass, or being of that, which God *willeth* shall come to pass, or be?

Negatio actus sæpe etiam connotat negationem potentiæ.

[c] Isai. 43. 13.

Jon 13.6

By the way, unless by the *will* of God (in this clause) be meant, that which some call his *decreeing will, i.e.* that *will* wherewith himself willeth to do a thing, and not his *preceptive will*, wherewith he onely commands something to be done by men, there is no strength, nor colour of strength, or reason in the demand. For, concerning this latter will of God, it may rather be demanded, *Who hath not*, at least in many things, *resisted it? In many things* (saith *James*) *we offend all, i.e.* do many things contrary to the preceptive *will* of God, and so do not suffer many things *willed* by him (in this sence)

to

to take place. If we understand the clause to speak of the other, the *Decreeing will* of God, the sence of it must be this: Who ever hath been, is, or will be, able, to hinder the coming to pass of that, which God hath absolutely, and against all possible interveniences, decreed to effect? According to such a sence as this (the truth is) that the Objection hath very little in it in opposition to the Apostles Doctrine of Gods *hardning whom he will*. For when he saith of God, that *whom he will he hardneth*, it neither supposeth (in the first place) his actual *hardning* of any man, but onely his just liberty or power to *harden whom he pleaseth*; Nor 2. Doth it suppose any purpose or decree in him to *harden* any man against all possible interveniences, or without the doing of that, by those who are hardned, which they might very possibly have prevented, or not have done, (as we have formerly proved at large,) but at the most, a purpose to *harden* those, who shall first voluntarily *harden* themselves; Nor 3. Doth it suppose, that they who are actually *hardned* by God, are in no capacity or possibility, by means of that Grace of God which is yet vouchsafed unto them, notwithstanding their *hardning*, of recovering themselves from under it, or of betaking themselves to the Altar of Repentance: the contrary hereunto hath likewise been clearly evicted by us. Now then, though the *Decreeing will* of God, be (in the sence declared) irresistible, yet if this *will* be, 1. To *harden* none but those, who voluntarily first *harden* themselves, and so might have prevented their *hardning*: And 2. To leave those, whom he doth at any time *harden*, in a capacity of relenting, and returning to their former, or a greater tenderness, so that if they do it not, it becomes an high aggravation of their former sin; certainly he hath reason in abundance to *reprove*,

and

and *complain* of those, who are at any time *hardned* by him, and so continue. For reproofs are in no case more proper, then when men through their wilful foolishness, have incurr'd any great danger and inconvenience; and especially, when having power and opportunity in their hands, to redeem themselves, they shall notwithstanding neglect to do it. These things considered, it fully appears that there is little or no strength in the Objection: and that it savoureth more of a captious humour, or wicked desire to quarrel with the righteous proceedings of God against stubborn and disobedient men, or else to trouble, incumber, and disparage the Apostles Doctrine, then of any true desire to be satisfied in the truth hereof, or of any conscientious scruple in the Objector about it: and upon this account seemeth rather to be the Objection of some perverse minded *Few*, then of any other[h]. Even as in these days, it is exceedingly to be feared; that many raise Objections, and some write Books, against several Doctrines, not so much out of any ingenuity or goodness of Conscience, as really and upon ground judging the said Doctrines to be erroneous and unsound, or out of any Christian desire to be satisfied, either touching the truth or untruth of them, as to dis-figure their faces, and heap reproaches upon the heads of these Doctrines, least their beauty and truth should commend them with too high an hand unto the world.

[h] An Objection either of a carnal mans ignorance, who doth not apprehend the Apostles true meaning in this aforesaid will of God, and hardning of man, or of a Reprobates rage who imputes his perdition unto God, &c. *I. Diodat. in locum.*

But that the Objection yet before us proceeds from a great unworthiness of spirit, either through impudence, or ignorance, or both, in the Objector, the Answer which the Apostle returns to it, maketh evident, the tenor of which Answer followeth in these words:

Nay but, O man, who art thou that replyest against God? Shall the thing formed say to him that formed it, Verse 20.

why hast thou made me thus? Hath not the Potter power
Verse 21. *over the clay, of the same lump to make one vessell unto honour, and another unto dishonour?*

I scarce know any one passage of the Scripture, more importunely handled, and more frequently abused then this; *Nay but, O man, who art thou that replyest against God?* When men in the Great Questions of Predestination and Reprobation, bring forth any text of Scripture, one, or more, which, as they conceive and interpret, make for their notion in these points, though the sence which they put upon these Scriptures, be never so uncouth, horrid, and loudly-dissonant from the genuine and true meaning of the Holy Ghost, yet if any man goeth about to contradict their sence, or by the clearest evidence of reason to overthrow their Interpretation, they presently fall upon him with the sharp two edged-sword of this Apostolical reproof: *Nay but, O man, who art thou, &c.* as if *Paul* had left them his heirs and successors in the infallibility of his Spirit, or as if all the spots of darkness and ignorance were clean scoured out of the Moon of their understandings. Indeed if men could now give us as good security, that they have the mind of God, and of Christ, as *Paul* did, that he had them, there were some better colour for the bearing them out in the exercise of such Apostle-like jurisdiction against those, who refuse to bow down to their apprehensions. But when men shall call a solid and sober answer to their reasonless and groundless conceits about the meaning of the Scriptures, *a replying against God*, it savours more of his Spirit, who was
Luke 10. 18. seen falling like lightning from Heaven, then of his, who saw him in this his fall. This onely by the way.

The Apostles Answer, to the Objection or demand pro-

propounded, consisteth (as *Calvin* well observeth) of two parts. The former is a sharp objurgation or reproof: the latter, a substantial vindication of the righteousnes and wisdom of God in those proceedings of his with men, both which the Objection seemeth desirous to impeach. Each part of the Answer is propounded in one and the same interrogative form and tenor of speech: the former thus; *Nay but who art thou, O man, &c.* The latter; *Hath not the Potter power over, &c.* Interrogative expressions argue much seriousnes and intensnes of mind in him that speaketh, about the things of which he speaketh: and withall, are more apt to pierce, and awaken the minds and thoughts of those that are spoken unto, or hear.

Hac priore responsione nihil aliud quam improbitatem illius blasphemiæ retundit argumento ab hominu conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.

In the objurgation or former part of the Answer, the Apostle toucheth upon three things, to make the Objector sensible either of his ignorance, or presumption, or both, in admitting and giving way to such thoughts, as those, of which the Objection is made: First, he re-minds him of his own weak, and deplorable condition, as being a *man*, and so sold under sin and ignorance, *Nay, but who art thou, O* MAN? 2. He sets before him the consideration of the most transcendent greatnes, wisdome and majesty of him against whom he contends, and whom he arraigns by such an Objection, in the word, *God*; *Who art thou that replies against* GOD? 3. (And lastly) he informs him of the nature or quality of his offence committed in such an Objection, against this most glorious and incomprehensible being, GOD, in that word, ὁ ἀνταποκρινόμενος, *who replies*, or takest up a dispute *against*, or who givest thwart, or cross answers unto *God*. The word will well bear any of these significations: yet I incline rather to that mentioned in the second place. So that this part of

the Apoſtles anſwer, being ſpread more at large, may be conceived to contain ſome ſuch addreſs from him, as this, to the Objector. How is it, what ſtrange and unheard of preſumption is it, for ſuch a creature as thou art, being a *man*, dwelling in an houſe of clay, compaſſed about with ignorance and darkneſs, ſold under ſin, adjudged unto death, guilty of eternal death, ſhouldſt undertake to reprove, cenſure, judg, and condemn the actions and ways of the moſt High God, as if they were crooked, defective either in juſtice, or wiſdom, or any other excellency; the actions and ways I ſay of that God, who is the ſoveraign and ſupream Ruler of all things, the Lord of life and death, the Great Creator, Preſerver, Governour of all creatures, before whom thoſe great Princes of Heaven, the Holy Angels, cover their faces, and Heaven and Earth are afraid and tremble; and who through the riches of his patience hath endured thee in the midſt of many great provocations, and all thy ſins notwithſtanding, hath intreated thee graciouſly, dealt bountifully with thee, heaped bleſſings and good things upon thee night and day, in compariſon of whom, thou together with all the Nations of the Earth, art lighter then vanity, leſſer then nothing it ſelf? that ſuch an one, as thou art, ſhouldſt lift up a thought againſt ſuch a God as this, or the leaſt of his ways, is ſuch a thing, ſuch a deportment of a creature, at which the Sun may be aſhamed, and the Moon abaſhed, and the Earth removed out of his place.

In the words following, *Shall the thing formed ſay to him that formed it, why haſt thou made me thus*, the Apoſtle further amplifies and exaggerates the indignity put upon God by him, that ſhould riſe up againſt him with any ſuch demand, as, *Why doth he then find fault? for who, &c.*

Meaning

Meaning, that he that ſhall thus expoſtulate with God, doth no otherwiſe, no whit better, then if an earthen Pitcher ſhould contend with him that formed it, and demand an account of him, why he made it in ſuch or ſuch a ſhape, as now he hath done, and not rather in ſome other. This compariſon ſets off the deportment of the Objector towards God with a kind of unnatural and prodigious deformity, and unworthineſs. For what can there lightly be imagined more repugnant to the Law of nature, or light of reaſon, then that that which receives the benefit, or good of being, from another, which, how mean or ordinary ſoever it be, it could no ways deſerve or claim, from him that gave it, ſhould notwithſtanding cenſure or reprove him, becauſe the being which he gave unto it, was not better, or ſome other, then what it is? Have ſheep or oxen any cauſe to find fault with their creator, becauſe he made them ſuch, and not men? or men, that he made them men, and not Angels? eſpecially conſidering, that it was impoſſible for God, to have given any other beings unto *them*, then thoſe, which he hath now given them, and by which they are that which they are. God could indeed have made other creatures, and doubtleſs better then they, when he made them: but what had this been to them, in caſe they had not been made? It cannot upon this account be ſaid, that he had done better for THEM, or given THEM any better being, then what they now have: nay, if they had not received thoſe very kinds of beings which now they have, THEY could have had no being at all, but onely other creatures ſhould have had beings in their ſtead.

Nor ought the Apoſtles ſimilitude, or compariſon, ſeem improper to ſet forth or ſhew the unreaſonableneſs of the Objector in the mentioned Objection, although

the Objection doth not speak of the natural form, or simple being of man, but onely of Gods handling of him, or dealing by him, being now made. Because, 1. Man having sinned, and provoked his Maker, hath hereby forfeited his very being; nor is in any capacity of claiming by any right, or law of equity from God, any manner of being, in the least degree, or in any respect, desirable. Therefore for a man in this lost condition to expostulate with God why he deals by him so or so, why he doth not intreat him more graciously then he doth, is equivalent to an expostulation with him about the terms, or manner of his simple being. 2. This expostulation with God about his handling, or dealing, by his creature man, and particularly in the matter of *hardning* upon much voluntary provocation preceding, is so much the more unreasonable, because, the wisdome and justice of God considered, it is not meet, and consequently, not possible, for him to proceed otherwise with him, or to alter his state and condition, until by means of that Grace, which is still vouchsafed unto him notwithstanding his present Induration, he stir up himself to seek an *heart of flesh*, a soft and tender heart, from God.

By the way, there is nothing in this part of the Apostles answer, no not in these words, *Nay but O man, who art thou, &c.* which imports any unlawfulnes, or unmeetnes, for men with reverence and sobriety, to search out as well the righteousnes and equity, as the wisdome and goodnes, as of the counsels, so of the ways and dispensations of God. *Abraham* discoursed with God, propounding several questions, and receiving answers from him, during the discourse, concerning his righteousnes in the destruction of *Sodom*, in such and such cases. And *Jeremy* the Prophet, desired leave of God

Gen. 18.

to reason with him about his judgments, and the prosperity of wicked men[i]. *Job* also reasoned many things with God, about his righteousness and equity in afflicting him, as he did, and yet was blameless. The Prophet *David*, speaking of the great Works of God in his government of the world, saith, that they are *sought out of all them that have pleasure in them*[k]. And (doubtless) he that desires to be praised by men *with understanding*[l], and is as well, if not as much to be praised for his *righteousness*, for his just and equitable administrations of humane affairs in the world, as for any other his Attributes, and perfections, is well pleased with those, who endeavour to make the rough things of his ways, smooth; I mean, to reconcile those things in his ways, which unto men are apt to seem unequal and hard, with the clear principles of justice and equity, such as are written by himself in the fleshly Tables of mens hearts, that so men may praise him for his righteousness *with understanding*. Therefore all that, which the words now before us, import in this kind, is, That it is intolerable presumption and impiety in men to accuse, quarrel, or arraign the counsels and ways of God, for any defect, whether in wisdome, or righteousness, when they are plainly declared unto them, and evicted to be his, or when men cannot reasonably doubt or question, whether they be his, or no. For this was the Apostles case in reference to that severe Objurgation, wherewith he smites the conscience of the Objector; *Nay but, O man, &c.* He had expressly, and above all reasonable contradiction, from *Pharaohs* case, evinced the truth of this Assertion, *That God hardneth whom he will.* It is a far different case, when such counsels or ways are obtruded upon us by men, as fallible in their judgments as our selves, in the name of the counsels and ways of God:

[i] Jer. 12. 1.
[k] Psal. 111. 2.
[l] Psal. 47. 7.

God: and more especially when such counsels or ways are upon these terms obtruded, which have an open eye of unequalness, injustice, and partiality in them; and nothing so much as alledged to cover this great nakedness and shame, but onely the prerogative of God to do what he pleaseth, when as the great question is, Whether he pleaseth to do any such thing or no; yea rather, when it is scarce any question at all, but that such things are most displeasing unto him.

If it be said, But might not he that should make such an Objection, against the said Doctrine of the Apostle, as that mentioned, *Why doth he then yet complain, &c.* make it out of weakness in conjunction with a reall desire of receiving satisfaction about that, which was a reall scruple unto him against it, and which is mentioned in the Objection; considering, that a thing may be evidently proved, and to the full satisfaction of some, which notwithstanding may remain doubtfull unto others? If this were the case with the Objector here, is not the objurgatory part of the Apostles answer raised to too high a pin of severity, and sharpness of reproof?

I answer, 1. Some account hath been given formerly, that the Apostle, by the tenor and purport of the Objection, intends to personate, not an humble or conscientious man, modestly and with a spirit of meekness desirous of satisfaction in things, wherein he was dark, but of a man impatient of hearing the Truth, when the light of it breaks out to the discovery of the nakedness of some or other of his darling notions, or conceits; and who is not tender of speaking most unworthily of God, to salve the credit of his own opinion, or his inordinate contentment received from it. I here add;

2. That the very form of the Objection, as it is here drawn up and exhibited unto us by the Apostle, bewrays rather

rather a confident and insulting spirit in the Objector, a spirit that thought it self sufficiently furnished with knowledg, wisdome, and understanding, utterly to overthrow the Apostles Doctrine at once, then a spirit burthened with its own weakness and ignorance, or desirous of help from those that were able to relieve it. Look narrowly in the face of the Objection, and you will see haughtiness sitting on the eye-lids of it. *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?* Doth not he that speaketh these things *find fault* with God himself for *finding fault* with men; as if Gods act in *finding fault* were justly taxable, but his own, faultless and irreproveable? Yea doth he not presume to give a reason, whereby, as he conceives, Gods act in *finding fault* with men, is evicted of error and unreasonableness? [What else meaneth this clause subjoyned; *For who hath resisted his will?*] whereas (questionless) the thought of his heart was, that no good reason could be given by any man to evince any thing culpable in his *finding fault* with God; because then (it is like) that he would have refrained such his reproof. So that the highest strain of severity in the Apostles reproof, doth not rise a whit above the line of the demerit of the Objection.

3. (And lastly) it is not unlikely but that the Apostle in his reproof, might, and did, bear somewhat the harder with his Authority upon the Objector here, that all others in all succeeding generations, might be more effectually admonished both to think and speak reverently, and with honour, of all the counsels and ways of God; and tremble at all communion or affinity with this Objector in his impiety. This for the former part of the Apostles answer to the Objection *vers.* 20. wherein he sharply reproves the Inditer, and so declares

the sinfulness of it. The latter part of his Answer followeth:

Hath not the Potter power over the clay, &c. The Apostle in this part of his Answer further demonstrates the importune unreasonableness of the said Objection, giving a clear account how God may *harden whom he will*, and yet both justly, and with wisdome every ways beseeming him, *find fault* with, or *complain* of, those who are *hardned* by him, and this notwithstanding any irresistibleness of his *will*, in such cases, or sence, wherein it is irresistible.

Notice may be taken by the way, that the passage and words now before us, are the first-born of that presumed strength, which many think they find in this Chapter, to stand by them in their opinion of an absolute Reprobation of men under a meer personal consideration, from eternity. But to me it is the first-born of manifest and apparant Truths, that there is nothing at all, little or much contained, or intended by the Apostle, in the said passage, of any comport with such a notion or opinion. And I doubt not but by a diligent examination of the words themselves, together with the context round about them, I shall be able to make this clear to any unpartial, or considering man. But men that are inordinate in their desires after *expedition*, are never like to understand those things, which are most *expedient* for them to know. It is a common saying, but exceeding true, and most worthy some mens considerations; that *omne compendium, dispendium: Haste* hath made the greatest part (if not the whole) of that *waste* of Truth, which hath been made in the world. But to the words.

Hath not the Potter, &c. I suppose it is no mans question, whether the Apostle, in these words, had an eye,

eye, at leaſt of alluſion, if not of proof and confirmation alſo, to that paſſage of the Prophet *Jeremy*, where being commanded by God to go down to a Potters houſe, whilſt he ſtood by, and beheld one veſſell miſcarrying and marr'd in this Potters hand, whilſt it was in framing, and another preſently made of the ſame matter by him, the *Word of the Lord came to him* in this tenour: *O houſe of Iſrael, cannot I do with you as this Potter, ſaith the Lord? Behold, as the clay is in the Potters hand, ſo are ye in my hand, O houſe of Iſrael*[m]. If it be but granted that our Apoſtle ſo much as alludeth unto, or glanceth at, theſe words ſpoken by God unto *Jeremy*, (which I preſume cannot reaſonably be denied, nor is denied that I know of, by any man) their conceit of the words before us, muſt needs be importune, and againſt reaſon, who acknowledg no compariſon or ſimilitude in them, but affirm and ſay, that by the word, *Potter*, God is properly and directly meant: by *the lump*, the earth of which men are formed and made: by *veſſels unto honour*, thoſe that are ordained unto ſalvation: by *veſſels unto diſhonour*, thoſe that are appointed unto damnation. The ſence of the paſſage, according to this notion of the words, riſeth thus, or to this effect: Hath not the Great *Potter*, God, ſuch a right of power over that Earth, of which he intendeth to make and form men, that of the ſame piece or parcel of it he may lawfully make ſome for life and glory, others, for ſhame and deſtruction? If the words ran thus, *Hath not* OUR, or, *hath not* THE HEAVENLY, *Potter power of the ſame lump, &c.* the ſence ſpecified, might have ſome competent agreement with the words, although the context enſuing would ill endure it. But now the tenor of them being as we have heard, *Hath not, ὁ κεραμεὺς, the Potter*, [*i. e.* any ordinary or common Potter,] *power*

[m] Jer. 18 4.

over the clay, &c. that sence doth at no hand accommodate the words themselves.

The Greater part of Expositors, as *Calvin, Beza, &c.* acknowledg a comparison in the words, *Potter, power, clay, lump, vessell, &c.* in their grammatical, literal and proper significations. But whereas every comparison consists of two parts, as well of that which called the ἀπόδοσις, *i. e.* the reddition, or application, as of that which is termed, πρόλασις, *i. e.* the fore-part of it, wherein the case, or things, resembling, are expressed; the agreement amongst Interpreters about this former part of the comparison in hand, which I call the πρόλασις, is not greater then the disagreement concerning the other. The *Protasis* or fore-part of the comparison, is voted on all hands (that inconsiderable paucity resenting the former notion, excepted) to be expressed in the words oft mentioned, *vers.* 21. *Hath not the Potter power over the clay, of the same lump, &c.* But touching the other, the ἀπόδοσις, or applicatory part of it, who knoweth when Brethren will be reconciled? For some conceive, that the Apostle in the comparison expresseth himself ἀναλαποδότως, *i. e.* only mentioneth the πρόλασις, or fore-part of the comparison, leaving the latter, or applicatory part of it to be supplied out of the former, by the reasons and understandings of men. Others on the other hand conceive, and are very confident and assertive herein, that there is a clear and express ἀπόδοσις or application of the comparison, delivered by the Apostle himself, *vers.* 22, 23. immediatly following, in these words; *What if God willing to shew his wrath, and to make his power known, &c.*

The sence of those, whose judgments and consciences have espoused that hard-favour'd opinion of a peremptory reprobation of men under a meer personall consi-

conſideration from eternity, generally ſtands for the former. Theſe, conſidering the tenor of the πρότασις, or former part of the compariſon, expreſſed, *verſ.* 21. upon the account of their own abilities of reaſon and underſtanding, challenge a right to ſo much confidence, as to make the *Apodoſis* or application themſelves. Thoſe that are contrary-minded to them in the important Doctrine of Predeſtination, judg it more ſafe to ſteer the other way, and to accept of that reddition or application of the ſaid compariſon which the Holy Ghoſt himſelf (at leaſt as they conceive) hath drawn up, then to adventure in a buſineſs of that moſt ſacred and high conſequence, upon the ſtrength of their own underſtandings. Let us give both parties a Patient and unpartial hearing in theſe reſpective cauſes, (the matter between them being of ſo great moment) beginning with the former.

They who judg the fore-part of the compariſon, layd down, *verſ.* 21. a ground ſufficient for them, by the light of their own reaſons, to build the application upon, ſuppoſe they quit themſelves worthily, and without danger of miſtake, by managing the buſineſs after this manner, or to this effect: As the Potter hath that power over his clay, that he may of the ſame lump or part of it, make one Veſſel for an honourable uſe, another for a diſhonourable, as he pleaſeth: in like manner; and much more, hath God power of the ſame maſs, or lump of matter, to make one man for life and glory, another; to ſhame and deſtruction, as he pleaſeth. Though they have no competent ground from the Apoſtle in the words before us to proceed thus far, towards the confirmation of their prementioned notion about Predeſtination, but onely ſome light and waſhy colour; yet they proceed much further with the ſame

confidence, even beyond all appearance of ground in this kind. For they do not onely plead from the words, a liberty or right of power in God, of the same lump, or mass, to create, or make, one man to salvation, another, to damnation, (for which there may be some colour in the words, though, indeed, there is nothing more,) but likewise further urge the actual exercise or execution of this liberty or power, and this not with limitation neither to the more gracious part, and which best becometh the goodness, and (indeed) all the Attributes of God, I mean, the creation of men unto salvation; but with the extension of it also unto the other part, the creating of men unto condemnation. And certain I am, that the words in hand are so far from contributing any thing material, or substantial, for the countenance of such an opinion, that they do not so much as mutter or whisper the least *Iota* sounding that way. For who knoweth not but that God hath a liberty or *power* of doing ten thousand things, which he hath no *will* ever to lift up his hand unto, nor to do any of them?

That which prevail'd (in all likelihood) with these men to undertake with so much confidence, to supply out of the treasury of their own wisdomes and understandings, the latter part, or application of the said comparison, was partly their preconceiv'd opinion of truth in that Doctrine, which such a supply maintaineth, (the Doctrine I mean of an absolute Election and Reprobation from eternity,) partly the concinn and handsome correspondency (at least in their eye) between the words of the Apostle, wherein the *Protasis* of the comparison is expressed, and the reddition, or application, supplied by them; partly also, either their non-advertency, or their non-belief of a reddition made

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to the said *Protasis* of the comparison, by the Apostle himself. But that all these, *divisim & conjunctim*, are grounds insufficient to warrant or justifie such an undertaking, is not in it self very far from what is sufficiently evident. For,

1. Suppose the said Doctrine pre-conceived, and which receiveth credit from the supply mentioned, were a Truth, (which yet I must borrow the Faith of some of those that are contrary-minded unto me, to beleeve,) yet doth this (not so much as in shew) justifie a supply in this place. An Interpretation of a Text of Scripture may very possibly be a Truth, and yet an erroneous and false Interpretation. I may suppose the Doctrine of an absolute Reprobation to be a Truth; and yet not necessarily evincible from these words, *Hath not the Potter power over the clay, &c.* But I should have been willing here (by the light of an argument or two) to have shewed the rottenness and dead mens bones of that opinion, notwithstanding all the painting of it, but that I remember it to be done already elsewhere by the multiplied light of many Arguments[n].

[n] Agreement and Distance of Brethren, *p.* 6, 7, 8, *&c.* See also *Redemption Redeemed*, p. 512, 513, 514, *&c.* And again, p. 47. And again, p. 478, 479.

2. Neither is the correspondency or agreement between the said *Protasis* of the comparison (expressed by the Apostle, as we have heard) and the supplied *Antapodosis* or application mentioned, so harmonious, pleasant, or sweet, as the less considerate ear of many have resented it. Yea they themselves who are one, and all, in framing an application in favour of the said Doctrine of an Absolute Election and Reprobation, yet are at high contests among themselves about the *lump*, or mass, over which the *Potter* is said *to have power, &c.* as what it should signifie, or what would best correspond with it in the reddition, or application, as whether

men,

men, or mankind, considered as yet uncreated, or as created; if as created, whether considered as yet standing in their innocency and native integrity, or as fallen, and corrupted with sin: if as uncreated, whether considered as intended by God to be created, or only as creable, in case God should please to create them[o]. If there were nothing else in the way to cancel the authority of the confidence of men in attempting to make applications of Scripture similitudes, or comparisons, of themselves, and without the guidance of the Holy Ghost, but only such uncertainties and digladiations amongst the Attemptors, as these, the alone consideration hereof is abundantly sufficient to do it. Nor is it so obvious, or easie, as many conceive, to build such an application upon the Apostles similitude of a *Potter* and his *clay* (I mean, with aptness, and clearness of sence in all the parts of it) which will much accommodate the Doctrines of absolute Election and Reprobation. If we shall suppose that the Holy Ghost hath made no application himself of the similitude we speak of, (the contrary whereunto notwithstanding we shall shortly demonstrate,) yet may there such an application be made of the words (and this upon better grounds, and with a more particular eye of reference to the passage in *Jeremy* mentioned, from whence the similitude, as hath been noted, is borrowed, then is found in the common application) which hath no sympathy at all with the said Doctrines of Election and Reprobation from eternity. As for instance; as the *Potter hath power over the clay, of the same lump to make one vessel unto honour, another, unto dishonour:* in like manner, yea and much more, hath God *power* [*i. e.* a just and equitable *power,* and which cannot reasonably offend or trouble any man] over men, who have corrupted and imbased themselves

[o] See more of these contests amongst the Asserters of Absolute Reprobation. Agreement and Distance of Brethren. *p.* 14, 15.

themselves by obstinacy [in which respect they may be very well resembled to *a lump of clay,*] to ordain or make some of them, *viz.* all those who shall repent, vessels of honour, and of salvation; others of them, *viz.* such who notwithstanding the patience of God towards them, shall yet remain stubborn and impenitent, vessels of wrath, and vessels of dishonour, or condemnation. But this application is (I confess) the same for matter and substance, with that subjoyned by the Holy Ghost himself. In this application, that which answereth the *Potters clay,* or *lump,* (in the *Protasis* of the comparison) is neither man considered as created, or as increated; nor yet, either, as standing, or as fallen, nor under any of those other notions mentioned (which may well be compared to those *foolish and unlearned questions,* which, as *Paul* saith, *engender strifes* p,) but man considered as having voluntarily imbased and polluted himself with a course of obstinate sinning against God. This notion or Interpretation of the *Potters clay* in the similitude, agrees, 1. With the Parallel place in *Jeremy,* where the *house of Israel,* which the Lord here saith were *in his hand, as the clay in the Potters hand,* had been, not onely actually, but even obstinately sinful and rebellious against him for a long time; and, 2. It agrees also with the context, and scope of the place, which was to assert and maintain a right of power in God, not to create, or make, some men with an absolute intent to save them; others with a like intent to destroy them everlastingly, (the Apostle had nothing on foot at present, of any communion with such a notion as this,) but to *harden whom he will,* on the one hand; and to *shew mercy on whom he will,* on the other. Now we have formerly shewed and proved, that those, whom God *willeth to harden,* are such who

p 2 Tim. 2, 23.

first *harden* themselves by neglecting the blessed guidance of his patience towards them, which leadeth them to repentance: and on the other hand, that those, on whom *he willeth to shew mercy*, are such, who having polluted themselves with actuall transgressions, accept of his gracious pardon held forth unto them, and flee to the golden Altar of Repentance. And thus wee clearly see there is nothing in the second pretended ground, upon which men take courage to frame an application of these words, *Hath not the Potter power, &c.* of themselves, that will justifie, or bear them out herein. The application they make, doth but flatter them with a fair face: the heart of it (as we have proved) is not perfect with the words.

3. (And lastly,) Neither doth the remaining incouragement turn to any better account unto them for their undertaking. For what though they do not apprehend that the Apostle himself, hath drawn up the *Apodosis* or application, of the *Protasis* of his comparison, but imagine that he omitted it, with an intent it should be fram'd and drawn up by them, yet doth it not from hence follow, that therefore indeed he hath omitted it, or left it for them to supply, no more then it followeth, that what men see not, is not; or, that what one man, or some men, apprehend not, cannot be conceived, or understood by others. But this notion of theirs will be put to rebuke upon the best terms, by a diligent examination of the words now following, which (doubtless) hereupon will confess that they were intended by the Apostle for an *Apodosis* or application of his preceding similitude, or comparison, *Hath not the Potter power, &c.* and so will justifie those who are thus minded, and dislike the presumption of the other, who without cause, or necessity, will needs undertake to relieve

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the Holy Ghoſt, and ſupply his defects, where there is nothing wanting, nor any need of their help. The words are theſe:

What if God willing [or, εἰ δὲ θέλων ὁ θεὸς, and what, or but what, if God willing] *to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?* *Verſe 22.* *Verſ. 23.*

Theſe words (as hath been more then once intimated) contain the Apoſtles reddition, or application, of his foregoing ſimilitude of the *Potter*, and his *power over the clay*, to do ſo and with it, as we have heard. Now as the Propoſition, or forepart of the compariſon, expreſſed a double *power* in the *Potter over his clay*, one, to *make veſſels of honour*; the other, *veſſels of diſhonour, of the ſame lump*: So the Apoſtles application conſiſts of two parts; the former ſpeaks of the patience and long-ſuffering of God, towards the *veſſels of wrath*, before he *deſtroyeth* them, which anſwers that *power* which the *Potter* hath to make *veſſels of diſhonour*; the latter expreſſeth the bountifulneſs of God towards the *veſſels of mercy*, in *fitting them for glory*; which anſwers the *power* of the *Potter to make veſſels unto honour*.

By the way; becauſe both the Verſes are expreſſed interrogatively, *But what if God, &c.* knowledg may be taken, that it is not un-uſuall in the Scriptures to deliver the applicatory part of a compariſon, or ſimilitude, in an interrogative or expoſtulatory form. *And ſhall not God* (ſaith our Saviour, in his reddition of the Parable, or compariſon of the *unrighteous Judg*, and the *Widow*) *avenge his own Elect, which cry day and night unto him, though he bear long with them*[q]? Where this alſo may be obſerved, that the ſame adverſative Par- [q] Luke 18. 7.

ticle, δὲ, (frequently used in a copulative sence) is used in a like construction, as it is in the place in hand. ὁ δὲ θεὸς ὁ μὴ ποιήσῃ, *And,* or but, *shall not God, &c.* For the Interrogative form we speak of in redditions of similitudes, see also *Mat.* 6. 23. *Luke* 12. 54, 55, 56, *&c.* So that the interrogative character of speech, wherein the Verses before us are delivered, argues nothing at all against their relation to the similitude of the *Potter, vers.* 21. by way of an *Apodosis*, or application.

As this consideration makes nothing against the said relation of these Verses, so there are four others, which make with an high hand for it.

First, the Particle, δὲ [εἰ δὲ θέλων ὁ θεὸς, *&c.*] shews some relation at least in these Verses unto, and dependance upon, the precedent Verse, which contains the similitude of the Potter. Which relation our English Translators either over-look'd, or knowingly winked at, giving no *English* consideration at all for the said *Greek* Particle, δὲ. If they had rendred copulatively by the English Particle, *And,* as they did in the forementioned Parable, *Luke* 18. 7. *And shall not God avenge, &c.* ὁ δὲ θεὸς ὁ μὴ ποιήσει, *&c.* the connexion between the two parts of the Parable or similitude here had been above ground in our English Translation, as well as it is there; But notice hath been taken elsewhere, that Translators, where the letter of the Original Text bears hard upon any beloved notion or opinion of theirs, decline the proper work of Translators, and turn Interpreters. Knowledg likewise hath been given, that the Patrons of a Reprobation meerly personal, from eternity, cannot brook any such connexion between the two Verses in hand, and the immediatly preceding similitude of the *Potter,* which should import the former

mer to contain the explication and application of the latter.

Secondly, The grammatical conſtruction, and completeneſs of ſence in the Verſes, depend upon ſome words uſed in the ſaid ſimilitude, *verſ.* 21. which muſt be borrowed from thence, to make the ſentence and Syntaxis here regular. Let the words be diligently re-peruſed, aud there will appear a manifeſt ἔλλειψις, or defect of words, that muſt be ſupplied from ſome place or other where they are to be had. This *Ellipſis* is ſo notorious and manifeſt, that I know no Expoſitor but takes notice of it under one term or other. Some call it an *Apoſiopeſis*: *Calvin* terms it, *reticentia*: *Eſtius*, the *pendency*, or hanging, *of the ſentence*; (to omit others.) Mind we then the words: *What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath, fitted to deſtruction: And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory; What if God* do this and that: here is no anſwer to theſe queſtions, nor any thing to make ſuch demands ſavoury to the underſtanding. But if we borrow theſe words from *verſ.* 21. (where the *Protaſis* of the compariſon is) *Hath he not power*, placing them in the end of the ſaid Verſes, *What if God willing* to do thus, and thus, *hath he not power* to do either, or both, this completes the ſentence, and renders the ſence ſavoury and congruous. Some of the ancient Expoſitors went higher up, *viz.* to *verſ.* 20. and from thence brought down theſe words, (as they read them) *Who art thou O man, that canſt anſwer God**, to make the ſence perfect. But this commodity is further fetched, and doth leſs ſervice when it comes. So that there is little queſtion but that the Apoſtle, according to the

* *O homo, tu quis es qui reſpondeas Deo?*

quent manner of the Scripture in like cases, left the sence of the two Verses in hand, unperfect, knowing that there were two words neer at hand, even in the same contexture of matter, that would perfect it. And who knoweth, whether he did not purposely leave these two Verses in a dependance upon that immediatly preceding them, that so that relation between them, which hath bin asserted by us, might be the more easily apprehended?

Thirdly, that the Apostle intended these Verses, for the reddition, or application of his similitude of a *Potter, vers.* 21. is visible by this juncture of light also. 1. There is nothing else delivered by him that can be imagined to be, or to contain, this application. This (I presume) is every mans concession. 2. It is in no degree probable, that in the midst of a discourse about another subject, he should insert a similitude importing (at least in face, and appearance) a matter so transcendently weighty and abstruse, as the prerogative, or just power of God over his creature, without making some application thereof, or at least without giving some light of direction in the context neer unto it, for such an application. More generally, Parables and similitudes in Scripture have their applications expressed and subjoyned unto them: and where no such application is particularly expressed, the series of the context round about is full of light to direct to the true and unquestionable application: as is to be seen in some of the Parables delivered by our Saviour, *Mat.* 13. *v:* 44, 45, 46. So that this Parable or similitude of the *Potter*, though it concerns as high, as hidden, as important a matter, as any similitude in all the Scripture besides, and be in it self, of as difficult and uncertain an Interpretation, as any other whatsoever (as appears by the manifold and grand contests, formerly noted, between the most confident

confident Interpreters of it by its own light,) yet will it be found deprived of that light of Interpretation, which is common unto them all, unless we suppose the two Verses in hand to contain the interpretation and application of it. But

Fourthly (and lastly,) the Argument of greatest weight upon my understanding, inclining me to a confidence that the Apostle intended the Verses in hand for an explication, or application of the said *simile* of the *Potter*, is the sweet and exact proportion which the substance of matter in these Verses, holds with the words and carriage of the said Simile. This proportion may be conceived after some such manner as this. As the *Potter* hath a just or equitable *power over his clay*, such as no man is offended at, in respect of the vileness of such matter, *to make of the same lump*, or parcel of it, as some vessels for a more comely and honourable use, so others for an use dishonourable; in like manner who hath any reason, colour or pretence of reason, to gainsay the righteousness of such a power, which God claimeth and exerciseth over men, who have imbased themselves by a long and voluntary course of sinning and rebelling against him, as *viz.* to harden and make *vessels of wrath*, [*i.e.* to destroy] those who shall despise his patience and long-sufferance, with other means vouchsafed unto them for their reducement and repentance, and this in order to the manifestation of his avenging power; and on the other hand, to make such persons *vessels of mercy*, [*i. e.* to save and glorifie them] upon whom his goodness and patience, with other means of grace attending them, have had such a blessed influence and operation, as to *prepare* them, *i. e.* by working them to Repentance and true Holiness, to make them meet for *glory*; and this for the declaration

tion of the unsearchable riches of his most glorious grace unto the world?

By a diligent examination of Particulars in the carriage of these Verses, the application now expressed will be more confirmed, and further light given to the Apostles discourse otherwise. For,

1. From these first words, *What if God willing to shew his wrath,* [meaning in the great dread and terror of it, as the next clause interpreteth it] *and to make his* POWER [*i.e.* his vindicative, or avenging *power*] *known,* it fully appeareth, that the Apostle doth not treat here of a Reprobation of men from eternity, nor yet of Reprobates, as simply such, and therefore neither of all Reprobates; unless we shall affirm and say, that there is no difference in the punishment of Reprobates, but that God intends to make his revenging *power* equally known in the destruction of them all, (which is expresly contradictious to a great current of Scriptures.) For evident it is (from the said words) that onely such Reprobates are here spoken of, in whose punishment God intends [*viz.* with his consequentiall intentions, as hath been formerly argued] not simply a manifestation of his avenging *power,* but a manifestation of the *power,* (as it were) of this *power,* or of the most astonishing greatness and dreadfulness of it; a Type whereof was exhibited in the temporal destruction of *Pharaoh,* of which we heard, *vers.* 17. and on which the Apostle keeps an eye all along his discourse hitherto. The Observation mentioned might be further asserted from those words, *endured with* MUCH *long-suffering.* For certain it is, that God doth not *endure* ἐν πολλῇ μακροθυμίᾳ, with MUCH *long-suffering,* all Reprobates whatsoever (at least not in the sence, which ἐν πολλῇ μακροθυμίᾳ here imporeth) although in the mean

time

time I am far otherwise minded then they, who teach it for a Doctrine, that there are some Reprobates, and these not a few neither, towards whom God sheweth no patience or long-sufferance at all, imagining that many Infants of days, yea, and many immediatly from the womb, are sent to the lake that burneth with fire and brimstone for evermore. Yea, the truth is, their opinion of Reprobation duly considered, they do not hold that any Reprobate at all is ever endured by God, not onely not *with* MUCH *long-suffering*, but not so much as with any long-suffering at all. My soul hath once been in the secret of these men: but let it never enter thereinto more. *Hæc obiter.*

2. From the former Observation it evidently followeth, that by *vessels of wrath fitted to destruction*, cannot be meant persons reprobated by God from eternity, much less the whole number of Reprobates (in such a sence,) but such persons onely, who directly and properly are prepared and *fitted to destruction* onely by themselves, (as *viz.* by despising the grace of God, and sinning against the means of salvation, *&c.*) and not at all by God, unless accidentally and occasionally onely; *viz.* as he vouchsafeth unto them such means of Grace, which being turn'd into wantonness, *prepare men for destruction*, as drineſs in wood or stubble prepares and fits it for the fire. And if God did in any such sence prepare or fit these *vessels of wrath to destruction*, in which he prepares *the vessels of mercy*, for *glory*, why should the Holy Ghost so expresly ascribe the preparation of these for glory, unto God, (as he doth in the following Verse,) *which* HE *had afore prepared unto glory*, and no ways interess him in the *fitting* of the other *to destruction*, but onely term them passively, and in an indefinite manner, *fitted to destruction*. The signal difference of

the expreſſion (doubtleſs) imports ſomething worthy Obſervation in this kind. Yea;

3. *The veſſels of wrath* here ſpoken of, are neither ſaid by God, nor yet by his *enduring them with much long-ſuffering*, to be *fitted to deſtruction*, either in one ſence or other; but to have bin thus *fitted* (I mean, to deſtruction) before God is ſaid to *endure them with much long-ſuffering*. For he is expreſly ſaid to *have endured* [*i.e.* by an *enallage* of the tenſe, to endure] *with much long-ſuffering* theſe *veſſels of wrath*, κατηρτισμένα εἰς ἀπώλειαν, i. *having been prepared for deſtruction, viz.* before ſuch his *enduring* them. Nor (indeed) can God properly be ſaid to *endure* men *with much long-ſuffering*, until they have much provoked him, as a man cannot be ſaid to exerciſe much patience towards a perſon, who hath but lightly offended him. Now much provocation of God is that which prepares or *fits* a man *to deſtruction*. Whil'ſt a man is yet onely in preparing and *fitting* himſelf *to deſtruction*, *i. e.* whilſt he holds on in a courſe of ſin, but hath not as yet continued very long in it, however God may be ſaid to *endure* him with patience, or *long-ſuffering*, yet not ἐν πολλῇ μακροθυμίᾳ, with Much *long-ſuffering*. Nor in propriety of Scripture-language can a man be ſaid κατηρτισμένα εἰς ἀπώλειαν, to be perfectly, or throughly *fitted to deſtruction*, (for ſo the Word properly ſignifieth) untill he hath provoked God to more then an ordinary degree.

4. The premiſes conſidered, when the Apoſtle demandeth, *What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath already prepared* [or, before-fitted] *to deſtruction*, he plainly ſignifieth, that that power, which God claimeth and exerciſeth in *hardning whom he will*, reſpecteth not men ſimply conſidered, no nor yet

yet considered simply as sinners, he claimeth no such power over any man in either of these considerations: but it respecteth onely such, who are already actually, prepared and *fitted to destruction, i.e.* such persons whom he might most justly and equitably *destroy*, whether he further *hardned* them, [*viz.* by *enduring them with much long-suffering*,] or no. And that the reason, why God *endureth* such *with much long-suffering*, and hereby *hardneth* them, is not that hereby they might be simply fitted *to destruction*, or that he may justly and equitably destroy them, (for this he might do without any such *hardning*,) but that, in case they repent not by the opportunity and means of this his *enduring them with long-suffering*, he might shew the dreadfulness of the *power* of his avenging *wrath* in their destruction, *i. e.* that he might *destroy* them with so much the greater and more formidable destruction. This consideration fully proveth, that that power in God over his creature, man, which answereth the *power* of the *Potter over his clay* (in the former Verse) at least so far as it respecteth his liberty to make *vessels to dishonour*, extendeth onely to such of these creatures, who have so far corrupted and embased themselves by voluntary sinning, that they are already meet to be destroyed, and is not claimed, or exercised, by him in reference to any others.

If it be objected, that according to this notion of the comparison, God should have no *power* to make *vessels of wrath* simply, but all such *vessels* as these, should be made such, of, and by themselves, and that the *power* or liberty of God in this kind, extendeth only to the making of such persons *larger vessels of wrath*, who have been made *vessels of wrath* simply, by themselves. And doth not such an Interpretation of the *power* of God, as this, render it unparallable with, and altoge-

ther unlike unto, the *power of the Potter over his clay?* To this I answer;

1. The Scripture no where affirmeth that *God maketh vessels of wrath,* but affirmeth many things of an import contrary hereunto. *Lo this onely have I found, that God made man upright; but they have sought many inventions.* Eccles. 7. 29. God made *man* upright, *i. e.* mankind, or all men, (as appears by the Pronoun of the plural number, THEY, in the latter clause) *viz.* in *Adam*; And (doubtless) they who were made *upright* by God, were not made *vessels of wrath,* but of love, goodness, and bounty. Again, *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live, Ezek.* 33. 11. and 18. 32. Doubtless if God made *vessels of wrath,* he would take pleasure in filling them with wrath, *i. e.* in inflicting death, and destruction upon them. See also upon this account, 1 *Tim.* 2. 6. *Hebr.* 2. 9. 2 *Pet.* 3. 9. (besides many other places of like import.) But,

2. There is a consideration, or sence notwithstanding wherein God may be said to *make vessels of wrath, viz.* as he is maker of such a Law or Decree, by which wicked and ungodly men are juridically or in point of Law, constituted and declared vessels of wrath. For though men make themselves *vessels of wrath* morally, and by way of demerit, yet they do not make themselves such judicially, *i. e.* they do not constitute or make that Law, by which they come to be proceeded against, and to suffer, as *vessels of wrath*; this Law is enacted and made by God, and executed by him accordingly. When our Apostle saith, that *the strength of sin is the Law* 1 Cor. 15. 56. ; his meaning is, that sin simply considered, and as such, (I mean, as it is such, or such an act) hath no force or strength in it to bind men over unto punishment, or to render

render men liable hereunto; but that which gives such a *strength* or force as this unto it, is the *Law* of God, by which such and such acts which now are sinful, are made punishable with death. To the same purpose elsewhere: *Because the Law worketh wrath; for where no Law is, there is no transgression*[r]; meaning, that such an act, which now is sinful, and binding unto punishment, by means of a Law prohibiting it, and adjudging it punishable, would not be sinful, nor binding unto punishment, in case no such law were in being. Which likewise is the sence of that other saying: --*But sin is not imputed, where there is no Law*[t]. Now then God being the Author and maker of that Decree, or Law, by which men are made *vessels of wrath*, juridically, *i. e.* liable to *wrath* and punishment, he may in this sence and respect, be said to make such *vessels*, according to the notion of the Logick Maxime: *Quod est causa causæ, est etiam causa causati*: That which is the cause of the cause, is the cause also of that which is effected or caused by this cause.

[r] Rom. 4. 15.

[t] Rom. 5. 13.

3. (And lastly) That liberty or power which is vested in God of *making vessels of wrath*, (in the sence specified) most properly answereth the *power of the Potter over his clay*, in making what *vessels* of it he pleaseth *unto dishonour*; and not such a *power* as many attribute unto him, *viz.* of ordaining men, or of purposeing to ordain men to destruction, from eternity. For that power [*i.e.* the equitableness of that power] which the Potter hath over his *clay*, to make what vessels of it he pleaseth, *unto dishonour*, accrueth unto him, not simply from hence, that it is *his*, or his own, but that it is HIS CLAY, *i. e.* a material of that vileness, that it being his, no man can reasonably be offended with him, in case he makes of it a vessell, one or more, to dishonour.

nour. For (queſtionleſs) as *it is not meet*, no man hath
Mat. 15. 26. power (*i. e.* a regular, or lawful power) *to take the childrens bread* [*i. e.* ſuch bread which is meet to be given unto children, and fit for their nouriſhment] *and to give it to the dogs*, although this bread be never ſo much his own (as men count things their own;) ſo neither hath any man any power (I ſtill mean a regular, or lawful power) to oppreſs or debaſe nature in any kind, as to compell ſuch things to ſerve more ignoble and baſe ends, the excellency of whoſe natural temper, properties, and frame, declares them ſerviceable and meet for ends more honourable and worthy; although it be very lawfull on the other hand to advance and gratifie nature, when we have opportunity or occaſion to do it, I mean, by converting the mean, and the vile, and the baſe things of nature unto ſervices of a more honeſt and comely import, as the Potter doth, when of his clay he makes a *veſſel unto honour*. So then it is onely ſuch a power in God which anſwereth *the power of the Potter over his clay*, whereby he is inabled and at liberty, of ſuch perſons that are become vile, and have imbaſed themſelves, and made themſelves meet for deſtruction, by ſinning, to ordain and make *veſſels of wrath*, whom he pleaſeth, as he doth all thoſe, who deſpiſe his goodneſs, and patience, and long-ſufferance towards them; and on the other hand, to make *veſſels of mercy* of whom he pleaſeth from amongſt this generation of men, as he doth of all thoſe, who by his goodneſs and patience are brought to Repentance. And (haply) it may be not unworthy Obſervation, that, though Goldſmiths and thoſe who work upon, thoſe more coſtly and choice materials of ſilver and gold, do take the ſame liberty over their materiall, which the *Potter* doth *over his clay*, I mean, of the ſame maſs or lump of ſilver, and ſometime

times of gold, *to make one vessell unto honour, another unto dishonour,* yet the Holy Ghost in this sublime Argument concerning the power which God exerciseth over his creature, in making some *vessels of wrath,* others, *vessels of mercy,* declineth the mention, and comparison of their power, or of that power which they exercise in this kind, and borrows his resemblance (as we heard) from the *Potter,* and his *power over his clay.* The reason whereof (in all probability at least) is this, because that power which the Goldsmith exerciseth over his material in making vessels of dishonour of any part of it, is not so clear and free from exception and offence, as that which the *Potter* exerciseth *over his clay* upon the same terms. When the Goldsmith makes *vessels of dishonour* (I mean, in the Apostles sence, vessels for less honest, and honorable services,) of silver, or gold, he doth it to gratifie the inordinate lusts of men, the pomp, pride, luxury, and vanity, of the rich and great persons of the world; whereas the *Potter* by makeing like vessels of his earth or *clay,* accommodateth himself to the necessities or reasonable conveniencies of men. Besides, such vessels as now we speak of, cannot be made of any materiall more vile, and (in this respect) more suteable to those less-honourable services, for which they are made, then earth or *clay* is: In which consideration there is no waste committed upon nature in making them of such a material: In both these respects the *Potters* making of *vessels of dishonour,* of *his clay,* is far more in-offensive, and less liable to exception and dispute, then the Goldsmiths making of the like vessels of dishonour of his silver and gold: and consequently is more apt and proper to illustrate and express that power, which God claimeth and exerciseth over his creature in making *vessels of wrath,* of which

which, or whom of them he pleaseth. But they who notion this power in God, as if by it he ordained, appointed, or made *vessels of wrath,* of such creatures or persons of mankind, who were innocent and holy, and this during their innocency and holiness (as all they do, who maintain a Reprobation of men in a personal consideration, from eternity) rather resemble it to the power which the Goldsmith, I do not say, hath, but which he claimeth and exerciseth over his silver and gold, in making of them vessels to dishonour, then to the power which the *Potter* claimeth and exerciseth *over his clay* in like kind; and consequently render it very offensive, and justly questionable unto sober and considerate men. Whereas such an explication and notion of it, as that which hath been held forth in a direct and clear conformity unto the *Potters power over his clay,* renders it altogether in-offensive, undisputeable, and every ways passable in the judgments and understandings of all considering men. And this (questionless) was the Apostles intent and meaning in the Verses in hand; I mean to assert such a power in God over his creature, in the making of the same kind or sort of them, *vessels of wrath* and *vessels of mercy,* as he pleaseth, which should be to all reasonable men every ways inoffensive, and far less questionable then the *power of the Potter over his clay.* This will appear as clear as the Sun at noon day, if we do but consider the tenor and carriage of the three Verses, 21, 22, and 23. together, *Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* As if he should say, no man questioneth but that he hath. *And what if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches*

of

of his glory on the vessels of mercy which he had afore prepared unto glory? meaning, hath not he power; or rather, hath he not a power much more reasonable and unquestionable, then that of *the Potter over his clay*, to do both these? So that the Apostles comparison of the *Potter*, is argumentative (and so intended by him,) not simply *a simili*, or *ab æquali*, but *à minori ad majus*, *i. e.* not from the bare similitude or resemblance of one thing with another by the way of equality, but from the lesser probability, or evidence of truth, in the one, to the greater in the other. His argument or reasoning here may be formed thus: If the Potter hath such power over his clay, of the same lump to make one vessel to honour, another to dishonour, the lawfulness or equitableness whereof no reasonable man questioneth: much more unquestionable, and apparantly equitable and just is that power in God, which he exerciseth, in making *vessels of wrath* of, and destroying, those most terribly, who shall despise his patience and long-suffering; as likewise in making those *vessels of mercy*, and glorifying them, who by the like patience and long-suffering towards them, shall be wrought in time to Repentance. The like argument *à minori ad majus*, is intended and held forth by our Saviour himself in that Parable of his, *Luke* 18.2,3, *&c.* (which we have formerly in another respect also, compared with that of the Apostle now in hand,) *There was in a city a Judg that feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversarie, And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continu all coming she weary me. And the Lord said, Hear what the unjust Judg saith. And shall*

not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you, he will avenge them speedily, &c. Our Saviours scope and drift by this Hypotyposis or compatison of the *unjust Judg*, who *neither feared God, nor regarded man, &c.* was not simply to teach or prove, that there is a like ground of hope that God, upon the importunity of his Elect by prayer, will avenge them of their enemies and oppressors, with that which the *Widow* had to overcome the unjust Judg, and to prevail with him by her importunity, to do her justice on her adversary; but to demonstrate a great overplus of hope, or certainty rather, that God, upon the terms mentioned, will avenge, and deliver them. *And shall not God avenge his Elect, which &c.* as if he should have said; Did the Widow by her importunity draw water out of the flint, obtain an act of justice, contrary to the nature and principles of him, from whom she sought it: and is it not a thousand times more worthy hope, yea and confidence of expectation, that God, who is naturally inclin'd to acts of grace and mercy on the one hand, towards those that are oppressed, as on the other hand, to acts of justice upon oppressors, that he (I say) especially upon importunity of requests and sollicitations made unto him by persons so highly respected by him, as his *own elect*, should in due time appear for their deliverance out of trouble? And thus you see how both comparisons, that of our Saviour now insisted upon, and that of our Apostle in hand, answer one the other in point of argumentation.

If yet it be any mans question, or doubt, how, or upon what account, the power of God to *make vessels of wrath*, as we have stated and explained it, should be so apparantly equitable, and unquestionable, as we have asserted it, above the power of the *Potter over his clay*,

clay, to make of what part of the lump he pleaſeth, *veſſels unto diſhonour*, were not the thing evident in it ſelf (upon a little conſideration) and ſo ſuppoſed by the Apoſtle in the context, I ſhould be willing to make a further labour of inquiring into it. But the advantage of unqueſtionableneſs in that power of God, which we have aſcribed unto him, above the *power of the Potter over his clay*, in the point under conſideration, is apparantly viſible in this. That which gives the *Potter* an equitable *power over his clay*, to do with it, as hath been oft ſaid, *i. e.* to make veſſels to diſhonour of what parts of it he pleaſeth, is partly that civil property, or propriety which he hath in it, it is his own lawful ſubſtance, and not another mans: partly, the vile and contemptible nature of it, it is but a piece of Earth, the loweſt, and moſt ignoble, element of all the reſt; yea a piece of the baſer and leſs conſiderable part of this Element. Now, 1. The civill right or propriety which the *Potter* hath in his *clay*, is not a ſoveraign right, but ſubordinate to the will and pleaſure of God, who may at any time, and this without injuſtice, take away this *clay* from him, and give it to what other perſon he pleaſeth; yea and may lawfully impoſe upon the Potter laws and terms for the uſing and diſpoſing of it, even whilſt it is his own, and call him to account, and juſtly puniſh him, in caſe he ſhall tranſgreſs any of them. Therefore that *power* which the Potter hath over *his clay* in this reſpect, is not ſo compleat or full, and conſequently not ſo clearly equitable, as the power of God is over his creature to diſpoſe of it as he pleaſeth, in as much as his propriety in it is abſolute, ſoveraign, and every ways Independent: Nor is he ſubject to terms or preſcriptions from any other how to order or diſpoſe of it. 2. The vileneſs of the *clay*, (the other thing that gives the Potter that

power over it, of which we now speak) is not voluntarily contracted by the *clay* it self, but necessitated upon it by the Author of nature, and him that made it, nor was it at any time in the power of the *clay* to prevent it. In this respect also the *power* which the *Potter* hath over it to convert it to dishonourable ends and uses, is nothing so equitable, at least not so apparantly equitable, as that power, or the exercise of that power, over the creature man, which hath been ascribed unto God; inasmuch as that guilt or imbasement by sin in this creature, upon which onely, or mainly, the Apostle (in the Scripture before us) foundeth this power, or at least the exercise of it in God, is altogether voluntary, and might have been prevented by all those, who have contracted it. The Potters *clay* never was in any capacity of making it self, a better or less-vile material, then now it is: but Gods *clay* we speak of, had means and opportunities vouchsafed unto it, 1. Never to have been this *clay*; And, 2. After it had made it self this *clay*, to have altered its property and frame, and to have become a better material, before *vessels of wrath* were actually made of it by God. In this consideration therefore the Power which the Apostle asserts unto God over his *clay*, is far less disputeable, as to the reasonableness or equity of it, then that of the *Potter* over his; it being every mans sence that naturall defects are (in equall consideration) far less matter of shame or disparagement, then those which are voluntary, and willingly contracted.

By the amount of this discourse it fully appeareth, that that liberty or power in God of making *vessels of wrath*, which the Apostle any ways supposeth in, or ascribes unto him, and which answereth the *power of the Potter over his clay*, to make of it *vessels to dishonour*, is

is a liberty or power of decreeing, appointing, and determining by a Law, who, or what kind of sinners, and transgressors those are, who shall at last be eternally destroyed by him, and so become persons that shall receive, and retain the dreadful impressions, or effects, of his wrath for sin, as *vessels* properly and literally so called, are wont to receive and keep liquors, or other things that are put into them; and not a power of making, or of decreeing to make, from eternity, such and such persons of mankind, under a meer personal consideration, for, or to, eternal destruction. Such a power as this the very nature and essentiall goodness of God abhors, even as they do a power of lying, deceiving, or oppressing, nor doth the Scripture any where find it in him.

This for Answer to the Objection occasioned by the fourth Particular offered to consideration from the words in hand.

5. These words, *endured with much long-suffering*, plainly shew and teach, that when men are really *vessels of wrath*, [*i. e.* meet to receive in their persons, and there to retain and hold, the wrath of God due unto sin, as a vessel properly so called, is to receive such such things, which are commonly put into it,] yea and are now prepared and *fitted to destruction*, yet have they the golden scepter of grace held forth unto them, and are through the *long-suffering* of God, during the continuance hereof, in a blessed capacity of becoming vessels of mercy, and of glory. This perfectly accords with that passage of our Apostle in his latter Epistle unto *Timothy: But in a great house there are not onely vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour. If therefore a man shall purge himself from these* [*i. e.* shall by repentance,

ceaſe to be a veſſel of *wood*, or *earth*, and ſo diſ-number himſelf from the veſſels of diſhonour] *he ſhall be a veſſel unto honour ſanctified and meet for the maſters* [u] 2 Tim. 2. 20, 21. *uſe*, [u] *&c.* For the intent and counſel of God (as hath been more then once obſerved formerly, and once at leaſt, if not oftner, proved) *in enduring with much long-ſuffering the veſſels of wrath fitted to deſtruction*, is not abſolutely and peremptorily *to ſhew his wrath, and make his power known*, in their deſtruction, but conditionally onely, *viz.* in caſe they ſhall ſtubbornly perſiſt in their diſobedience, untill the day of his Grace and *long-ſuffering* be expired. Nor doth the μακροθυμία, or *long-ſuffering* of God, import onely or meerly, a non-puniſhment for the time, of thoſe to whom it is ſaid to be vouchſafed, or ſhewn; nay poſſibly it may admit ſome degree of puniſhment with it; but beſides a reſpit from puniſhment, at leaſt from any extremity of puniſhment, it ſtill importeth a willingneſs, yea and expectation, in God that ſuch perſons ſhould repent, and conſequently a vouchſafement of means unto them to bring them to repentance. This is evident from the general current of the Scriptures, where-ever the patience or *long-ſuffering* of God are ſaid to be ſhewed unto any: as on the contrary, where God neither willed, nor expected Repentance, though he granted a reprievement of puniſhment for a time, yet is he never ſaid to exerciſe patience or *long-ſuffering*. From that ſaying of the Devils unto Chriſt, *Art thou come hither to torment us before the time*[x]? (to omit other proofs) it clearly appears, that their puniſhment or *torment* is reſpited by God for a time, yea and ſo hath been for a very long time (as men count long) even from the time of their fall, *i. e.* from the beginning of the world, to this day, yet God is no where ſaid to *endure them with much* [x] Mat. 8. 29.

long-

long-suffering, to be patient towards them, or the like. The reason is, partly because his intent and purpose concerning their eternal punishment and torment, is absolute and peremptory; partly also, because he affordeth them no means, or at least no sufficiency of means, for their recovery. So likewise after *Saul* was rejected by God from being King over *Israel*, for his disobedience in the business of *Amalek*, his punishment of being deprived of his Kingdom was deferr'd for a time: yet God is no where said to have *endured him with much long-suffering*, or to have exercised any patience towards him, or the like. Why? because his purpose and intent concerning his rejection was absolute, and not reversible by any interveniences on *Sauls* part, or otherwise whatsoever. But on the other hand, God was willing, yea had purposed, to destroy the old world for sin, within the space of an hundred and twenty years; yet because this will and purpose of his, was like unto that wherewith he purposed to destroy *Niniveh* within forty days, *i. e.* not absolute, but conditional, yea and during this space, he vouchsafed unto them sufficient means for their Repentance, continuing the Ministery of *Noah*, who was a *Preacher of righteousness*, amongst them, his μακροθυμία, or *long-suffering* towards them is commended by *Peter*, and said to have waited, or *expected in the days of Noah*, [meaning, their returning unto God by Repentance, as *Tremelius* out of the ancient Syriack Translation rendreth and expresseth it[y].] Elsewhere the patience and *long-suffering of God* are held forth unto the world by the Holy Ghost, as unquestionable arguments and signs of Gods willingness to have men repent, and be saved; and consequently they must needs be supposed to be accompanied with the vouchsafement of sufficient means for the

[y] *Quum longanimitas Dei præciperet ut arca fierent, propter expectationem conversionis eorum, &c.* Dr. *Ames* likewise in his Analysis so understandeth it.

the ſalvation of thoſe, to whom themſelves are vouchſafed. See and conſider upon this account, 2 *Pet.* 3. 9. compared with *verſ.* 15. And again, *Rom.* 2. 3, 4. *Iſai.* 30. 18. 1 *Tim.* 1. 16, *&c.* So that evident it is, that the *veſſels of wrath* here ſaid to be *endured* by God *with much long-ſuffering*, were not ordained by him to deſtruction from eternity, nor yet created by him to deſtruction, no nor yet, during the courſe of his *long-ſuffering towaras them*, though they had by a long continued courſe of *ſinning fitted* themſelves for *deſtruction*, yet were they not all this while, poſitively or abſolutely, ordained by him to deſtruction; but were graciouſly entreated by him, and this in order to their repentance and ſalvation. From whence likewiſe it follows, that that *will* or willingneſs, here aſcribed unto God, *to ſhew his wrath, and make his power known*, [in their deſtruction] is but conſequential and conditional.

6. The Apoſtle, in the words now inſiſted upon, *endured with much long-ſuffering*, ſeems to give an account of the equitableneſs of that *power*, which God claimeth and exerciſeth, in, and about, the *hardning whom he will*, as *viz.* by ſhewing how, or by what means, as likewiſe upon what terms he doth it. If he ſhould *harden* men againſt their wills, or by any ſecret and poſitive action ſhould inſenſibly work, or incline their wills, or hearts, to a frame of *hardneſs*; yea or ſhould harden them upon any ſuch terms or after any ſuch manner, that by the ſame means, by which they become hardned, they might not as well yea (and rather) be ſoftned, and made penitent; the *power* which he claims and exerciſeth in this kind, (I mean, in *hardning* men) might be of ſome hard reſentment with men, and grate upon their ſpirits and ſouls. But now in as much as he hardneth men, not onely with the free conſent of their own wills, but

but even with the pre-currency of them in, and about, the act of hardning; yea and doth it by none other means, then such which are more apt and proper to soften, then to harden, yea and which would actually soften them (as they do many) and so save them, did they but lay their hearts to them, as they might, as *viz. by enduring them with much long-suffering*; if God (saith our Apostle, in effect) claimeth no other power of *hardning* men, but onely upon such terms as these, who can with the least pretence or colour of reason be offended at it? To a sober-minded and duly considerate man, it is a matter of more grace, that God should afford an opportunity of Repentance and Salvation, unto him, who is already a *vessel of wrath*, and *fitted to destruction*, yea though his voluntary abuse or neglect of this opportunity must needs render his destruction so much the more grievous and intolerable, then it would be, to deny him such an opportunity, however by this denial he should cut off from him all occasion, yea or possibility, of increasing his destruction. So that this power which God claims of *hardning whom he will*, truly interpreted, and rightly understood, is in it self, of no ill abode, or portendency unto men, but rather matter of grace, benefit, and accommodation; however it turns to a most heavy account unto all those, on whom it is exercised with the effect of *hardning* accompanying it.

It may be objected, but if the matter be thus, may not God be said to *shew mercy* even on those whom he *hardneth?* And if so, will not the opposition between his *shewing mercy on whom he will*, and, his *hardning whom he will*, (*vers.* 18.) fall to the ground? I answer,

No; because though God *sheweth mercy* unto men in that act, or series of actions, whereby eventually he

hardneth them, yet he doth not *shew* them *mercy* in *hardning* them, because hereby he prepareth and fitteth them for a more terrible judgment and destruction; which is not an act of *mercy*, but of justice or judgment; and is a fruit or effect of that judiciary Decree of God, wherein he hath enacted or decreed, that whosoever shall abuse or despise his great *long-suffering* towards them, shall hereby be *hardned* in order to their deeper condemnation, and judgment more intolerable. Even as in the Gospel, he vouchsafeth his Grace and mercy unto men in that very grace, which they do turn into wantonness, althongh they be *hardned* hereby, and encrease their condemnation.

It may possibly be some mans Question; Whether God *shews mercy* unto all those, whom he doth not *harden?* And more particularly, whether he *sheweth mercy to the vessels of wrath fitted already to destruction*, in destroying them out of hand, without exposing them to the danger of being *hardned* by him, and so to the suffering of a more grievous destruction? Therefore I answer:

1. To the former of these Questions; That God (doubtless) doth shew *mercy*, at least comparatively, though not simply or absolutely, unto all those whom he doth not *harden*. To *harden* (as was lately said) is an act of judgment; and in as much as no man can escape or prevent *hardning*, but by mercy shewed unto him, in one kind or other by God, evident it is that all those who do escape *hardning* have some degree of mercy or other, shewed unto them. But if the Question be understood of *mercy*, simply and properly so called, or of such *mercy* which produceth the actuall salvation of men, it is a clear case that such *mercy* is not

shewed

ſhewed unto all thoſe, who are not *hardned* by God: otherwiſe none ſhould periſh, but thoſe who are *hardned* by him, and conſequently none but thoſe, whom he ſhould *endure with much long-ſuffering*; which is manifeſtly untrue.

2. To the latter Queſtion I anſwer likewiſe, that when he doth preſent execution by death upon thoſe, who are *fitted to deſtruction*, he cannot properly be ſaid to *ſhew* them *mercy*; becauſe ſuch an act as this, is properly, and in the nature of it, an act of juſtice, and judgment. Notwithſtanding if we conſider the general ſtate and condition of thoſe who have *hardned* themſelves, and ſo are *fitted to deſtruction*, and how few there are of this generation, that are brought to repentance by Gods *enduring them with much long-ſuffering*, and how many that are hereby *hardned* to their deeper condemnation, there may ſeem to be an ingredient of mercy even in that cup of judgment.

But the firſt-born difficulty (as far as I underſtand) about the Interpretation given of theſe words, *endured with much long-ſuffering, &c.* is this; how God can be ſaid to *endure with much long-ſuffering* (in the ſence aſſerted) ſuch perſons, and with his primary and anteceedent Intentions, to intend their repentance and ſalvation, who he certainly knoweth before-hand will never repent, nor be ſaved? And ſo in general, how it can be looked upon, or made, a matter of any whit more grace, love, or goodneſs in God, to give *Chriſt* unto death, or to afford any other means, for the ſalvation of ſuch men, who he foreſaw from eternity would be never the better for them, but much the worſe, then to have denied them all intereſt in the death of *Chriſt*, and ſo all other means of ſalvation? If a Father knew certainly before hand, that the gift of ſuch an Horſe,

sum of money, or the like, unto his child, would occasion either his more speedy, or sudden death, or bring upon him any other misery or calamity in the world, would it argue any love or kindness in him towards such a child, to give him either?

A through pursuit of this difficulty will carry us somewhat high: and they who desire to see a clear bottom for a plenary satisfaction to it, must prepare to go up unto the mount of God, and there for a season be content narrowly to contemplate somewhat that may be known of him, though at present (I fear) it is not known unto many, and duly considered (I am certain) but by a few. But to the difficulty it self, or question propounded, I answer;

1. When God vouchsafeth unto men things, which are in themselves, and in their natures good, and beneficial, and of worthy concernment unto them, and doth no ways hinder them from making a proportionable use of them, but doth many ways incourage, perswade, and press them hereunto, there is no reason, nor colour of reason, why he should be thought less gracious or benevolous unto them, onely because he knows beforehand they will make a sinful use of them, and destructive to themselves. Or would the same, or like vouchsafements from him, savour of any whit the more grace, love, or goodness, in case it could, or should be supposed that he were ignorant of what men would do with them, whether they would improve them to an happy end for themselves, or no? Or is there any reason why the surpassing excellency of the knowledg of God should be turned to the prejudice, or disparagement, of his goodness in giving such things unto his creatures, which were they not monstrously careless and regardless of the things of their own peace, might, and would be

be converted and imployed by them accordingly? But;

2. It is much to be considered, that there is not the same consideration of God, and of men, in respect of such actions, vouchsafements, or gifts, the issue or conquence whereof, the one, and the other, are, or may be, said to foresee, that they will be evil to those, who receive them. The difference, with the ground and reason of it, may be thus conceived. In case a man should foresee such an event, in one kind or other, his foresight would be such literally or properly. 1. He should have knowledge of the event, and what this would be, before he had done the action, or given the gift, the event whereof in the Receiver, he is said to foreknow, or foresee: and consequently, upon his foresight of an ill issue of his gift in the Receiver, in case it should be given him, he may (and perhaps, in duty ought, to) withhold it. But now God, though he be said to foresee the issue or event of any action, or gift of his, in all and every the receivers of it (respectively) yet he is not said properly, or as the word sounds in ordinary acception with men, to foresee them: *i.e.* he doth not first, or antecedaneously, in respect of time, foresee, or see them, before the action be done by him, or the gift given, the event or issue whereof he is said to foresee. For as God himself is not measured by time, so neither are his actions. It is a common and generally-received notion amongst men learned in the Scriptures, that *God willeth nothing in time*, but whatsoever he willeth, he willeth in, or from, eternity. So that whatsoever cometh to pass, or is effected in time by the efficacy and interposure of the will of God, was, so far as God contributeth towards the production of it by the efficaciousness of his will, done from eternity. He doth not will any thing to day, which he did not will yesterday; nor any thing

See more of this. *Redemption Redeemed*, p. 48, 49, 50. &c.

yesterday, which he did not will from eternity; otherwise he must needs be changeable. There is the same reason and consideration of his knowledge, or foreknowledge, which there is of his will. As he willeth nothing in time, so neither doth he know, foreknow, or foresee any thing in time: his fore-knowledge of things being nothing really but himself, (there being nothing but himself from eternity) it must needs be as ancient as himself, and co-eternal with himself. So likewise that act of his, by which he gives, or imparts any thing unto men, though the gift it self given by it doth not come to the hands of men, or is not received by them, till such, or such a time, yet the act (I say of God) by which it is given, and comes thus to be received in time by men, was from eternity: and consequently, is not capable of being foreseen by him, being as ancient as any fore-sight, or fore-knowledge in him. And for the sad consequent, or event of any action, or gift of God, in, or to, the Receiver (one, or more) though he may (in a sence) be said to foresee it, because it happeneth in time: yet in as much as that act passed from him from eternity, and so is, and alwayes was, irreversible, by which the gift sorting to so sad an event in the Receiver, was conferr'd upon him in time, there is no reason, nor colour of reason, why God should be thought to give this gift, being in it self Soveraignly good and beneficial to the Receiver, out of any whit the less love, or grace, towards him, only because he may (in the by, and unproper sence intimated) be said to have foreseen, that it would be abused by him to his harm; especially considering, 1. That the Receiver of such a gift, was no way prejudiced in his liberty of making a blessed use of it, by the fore-knowledge of God that he would do the contrary, yea, and might

might have made a blessed use of it, this fore-knowledg of God notwithstanding; and, 2. That God could not, the regulation of his power by his wisdom, considered, do any thing more towards the preventing of the abuse thereof, then he did. God foresaw that his people of old would make a sad use of his grace towards them, *in sending to them by his Messengers and Prophets*, who effectually admonished and forewarned them of the wrath to come in case they repented not, yet is this gracious act of *sending* thus unto them, ascribed to his taking *compassion on his people*[a]. From whence the truth of both the particulars mentioned, sufficiently appeareth; As, 1. That God was never the less gracious or *compassionate* towards *his people*, in *sending unto them by his messengers*, because he foresaw (in the sence lately signified) that they would abuse this grace of his to their greater misery. And, 2. That he did all that was in his power to do, [See *Isai.* 5.4.] to have prevented this abuse of his Grace by them[b]. For he that hath true *compassion* on a person (one, or more) in misery, is ready to do what he is well able to do for his relief. There is the same consideration of that of our Saviour in *Matthew*. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, as an hen gathereth her chickens under her wings, but ye would not? Mat.* 23.37. Here the Lord Christ professeth the greatest care and tenderness that can well be conceived towards *Jerusalem* and her children, in his vouchsafement of means of grace, and repentance unto them; and withall plainly expresseth the sad event of this his care and tenderness in their impenitency, and destruction hereupon; yet, evident it is, (and is acknowledged by all) that *Christ*, as God, did foresee

[a] And the Lord God of their Fathers sent to them by his messengers, rising up betimes, and sending, *because he had compassion on his people*, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 *Chron.* 36. 15, 16.

[b] See more of this *Redemption Redeemed*. P. 428, 420, 473.

ſee (in ſuch a ſence as God is capable of foreſeeing) this ſad event we ſpeak of in *Jeruſalem* and her children, and that notwithſtanding all the means of Grace that ſhould be vouchſafed unto them, yet they would remain rebelliouſly obdurate to deſtruction. Therefore that foreknowledge which God hath, that men will turn his Grace into wantonneſs, and abuſe the means of Salvation granted unto them, to their greater condemnation, doth no wayes argue or prove, that his Grace, Love, or Goodneſs, were ever the leſs towards them in the vouchſafement of them.

If it be demanded, But was it not in Gods power, and at the liberty of his will, to have denied means of Grace, and of Salvation, unto thoſe, who he knew and foreſaw would abuſe them to their greater condemnation? And if ſo, would it not have argued more grace and love in God towards their perſons, to have denied the ſaid means of Salvation unto them, then to have given them? To this I anſwer by diſtinguiſhing;

1. A thing may be ſaid to be in Gods power, or at the liberty of his will, either to do, or not to do, in reſpect of freedom from, or non-obnoxiouſneſs unto, any external agent, or any thing without himſelf, either to conſtrain him to the doing of it, or to reſtrain him from the doing of it. And in this ſence and conſideration, that ſaying common amongſt Philoſophers, and Divines, *Deus eſt Agens liberrimum*, God is the moſt free Agent that is, is moſt true. For whereas every creature, or being, beſides God, is obnoxious unto him, and his power, he himſelf is obnoxious unto none of them, nor unto any power veſted in them. 2. A thing may be ſaid (or at leaſt, by ſome conceived) to be in Gods power either to do, or not to do, in reſpect of an

an opportunity, or ſpace of time before him to determine his will, or to reſolve, either for, or againſt, the doing of it. As for example; A Father that hath not as yet given ſuch, or ſuch a ſum of mony, ſuppoſe a thouſand pounds, or the like, unto his child, hath yet an opportunity and time to bethink himſelf, and to conſider what he had beſt do in the caſe, whether to give, or not give it unto him. And in this reſpect we ſay, and ſay truly, that it is in his power, and at the liberty of his will, whether he will give it him, or no. But when once he hath given it unto him, it is not now in his power, whether he will give it, or no, becauſe he hath done it. To apply this diſtinction to the buſineſs in hand. In the former conſideration, or ſence, moſt true it is, that it was in the power of God, and at the liberty of his will, whether he would have vouchſafed any ſuch means of Salvation, as now he hath done unto thoſe, who he knew would abuſe them to the increaſe of their condemnation, and eternal miſery. But the meaning hereof is no more but this: that he was not compelled or neceſſitated by any external force, or by any thing out of himſelf, to make ſuch a donation of the means we ſpeak of unto ſuch perſons. But in the latter conſideration it is altogether as true, that it never was in the power of God, to deny, or withhold, the means of Salvation we ſpeak of, from the perſons, whom he knew from eternity would abuſe them to their deeper miſery and ruine: The reaſon hereof is, becauſe he never had an opportunity, or ſpace of time before him, wherein to conſult, or adviſe with himſelf, what he ſhould do in this kind, whether he ſhould give, or not give, the means we ſpeak of to ſuch perſons. It is repugnant to thoſe two Great Attributes of his infinite *Wiſdom*, and *Actuality*, that his will ſhould be at any

time undetermined, Or that he should ever be under any consultation about his Affairs, or about the administration or government of the world. So that whatsoever he acteth, and doth in time, in the world, he doth, not simply according to, but also by the efficacy and vertue of, that modell or determination of his will, which was in him from eternity, and never had beginning. And thus you see how, and in what sence, it never was in the power of God to deny means of Salvation unto those, who he certainly knew would destroy themselves with the greater destruction, by occasion of them: and consequently, that he was never the less loving, gracious, and merciful unto them in the vouchsafement of them, such his knowledge, or fore-knowledge, notwithstanding.

If it be yet objected, that according to this Doctrine, now delivered, God must be conceived to work and do all things which he doth, out of the necessity of his nature, and not out of the liberty, freedom, or goodness of his will. And doth not this render all that God doth for men, either in order to their present comfort or subsistence in the world, or to their eternal happiness, less acceptable unto them, and less matter of praise and thankfulness from them unto him? For who gives any man thanks, for any such good done unto him, which he that doth it, hath a necessity laid upon him to do, and could not do otherwise? To this also I answer:

1. That however nature, and will, be two things really distinct the one from the other, in the creature, yet in God, by reason of the infinite simplicity of his essence, or being, they are not so, but one and the same. Therefore

fore it can with no more truth be said that God worketh out of the necessity of his nature, then that he worketh out of the necessity of his will.

2. The will of God, being nothing else but God himself, and so essentially good, and essentially wise, and upon this account infinitly good, and infinitly wise (for whatsoever is such or such by its essence must needs be infinitly such, as is demonstrable in the *Metaphysiques*) the acts or productions of it (I mean, the things externally acted and produced by it) must of necessity answer the nature and essence of it, as far as they are capable of such a correspondency, *i. e.* must needs be actings and productions of the best, as full of goodness, as full of wisdom, as is possible for such things to be. For it is a general and true rule in Philosophy, that *modus operandi consequitur modum essendi*; the manner of the working of a cause, always follows (or accords with) the manner of the Being of it. Therefore the will of God, being infinitly good, and infinitly wise, and both essentially, the products of it must needs answer theise properties and perfections as far as they are answerable; I mean, as far as created actings or administrations are capable of such goodness, or wisdom. Therefore,

3. If the question be, whether God could not have made things otherwise then now they are made, or govern the world after another manner then now he governeth it, and with different administrations from those, now or formerly in being; the answer must be, by this, or the like distinction; that if we respect the power of God in it self, or God himself as simply omnipotent, so it may be said, that he could or might have made things otherwise, then now he hath done, and so have governed the world otherwise, then now he governeth it. The reason is, because the power of God,

simply considered, extendeth it self to the utmost bounds aod limits of all things that are possible, *i.e.* which do not imply a contradiction in their natures, as to make a man without a reasonable soul, to make a wall white without whiteness, *&c.* yea it stretcheth it self to the very confines and borders of impossibilities. In that consideration we now speak of (*i.e.* in respect of the power of God simply considered) he might have made, not onely another world in stead of this, differing from it, and governed it accordingly, but also many other worlds, besides this; (as it is the opinion of some that he hath done.) But now if we respect the power of God as in conjunction with his other attributes and perfections, as wisdom, goodness, righteousness, &c. and as regulated in the exertions and actings of it, by these, so we say that he could not have made this world, which is known unto us, and wherein we live, otherwise then now he hath made it, nor govern it, otherwise then now he hath, and doth, govern it; whatsoever may be thought, or conceived, concerning his making other worlds, and his governing them. For though (for argument sake) we should suppose that he hath made other worlds, besides this, and that these other worlds, simply considered, are better and more excellent, then this, and (in like consideration) better governed, then this; yet this doth not prove, that therefore he could have made this world otherwise, or better, then now he hath made it, or govern it otherwise, or better, then now he governeth it. As though the Sun be a more glorious and excellent creature, then the Moon, that now is, yet this doth not prove that God could have made a better Moon then this, or this otherwise, or better then now he hath made it. In like manner the *Mosaical* ordinances and dispensations under the

Law,

Law, were but *beggerly rudiments* (as the Apostle termeth them) being compared with the dispensations under the Gospel; yet this proveth not that therefore God could have made those Mosaical dispensations better then they were, or that he could have given, all circumstances considered, better in their stead, when these were first given, or during the time of their continuance. The reason of what we affirm in all such cases as these, is delivered by our Apostle, *Ephes.* 1. 11. where (speaking of God) he saith, that *he worketh all things according to the counsel of his own will.* By the way, the matter of this proposition, *God worketh all things according to the counsel of his own will,* is not (I suppose) *materia contingens* (as *Logicians* speak,) *i. e.* the proposition is not so to be understood, as if it were a thing contingent and accidentall onely unto God thus to work, I mean, *according to the counsel of his will,* or that, if he please, he may work otherwise, or upon other terms, as either without counsel, or *according to the counsel* of any other *will,* besides his own: but that which the said proposition attributeth unto him, *viz.* to *work all things* (meaning, which he now *worketh) according to the Counsel of his own will,* is onely that which is natural, proper, and essential unto him. This onely supposed, from the said words I reason thus (to the business in hand.) If God worketh all things, not simply and absolutely *according to his own will,* but *according to the counsel of this his will* [*i. e.* according to that excellency of wisdom, by which his will is acted or steered in all its motions] then could he *work* nothing, otherwise, or better, all circumstances considered, then now he worketh, and hath wrought all things which are, or have been wrought, done, or made by him. The reason of this consequence, or illation, is evident;

viz. because he that *worketh*, and this not contingently or accidentally, but necessarily, uniformly, and constantly, according to the most exquisite, and absolute, wisdom, or counsel that is, or can be imagined (for such is the wisdome and counsel of God) must needs *work*, whatsoever he *worketh*, after the best and most perfect manner that is: and consequently is in no capacity of working any thing otherwise, or better, (all circumstances considered, as it is proper for wisdom or counsel to consider them.) And if it shall be said, or supposed, that God could have made, or governed, this present world, either better (all circumstances considered) or otherwise, then now he hath made, or doth govern it, it must be supposed withall, that he did not make it, and so that he doth not govern it, according to any such counsel, which is infinitely perfect, and which adviseth to that which is simply and absolutely best (all circumstances, I still say, considered) which is expresly contrary to the saying of the Apostle (lately mentioned,) That *he worketh all things according to the counsel of his will*; unless we shall suppose that this *counsel of his will* is defective, or imperfect; a supposition, which I think every mans soul abhorreth. For as *counsel*, simply considered, supposeth a possibility (at least in the apprehension of him that consulteth) of acting variously; so perfection of *counsel* supposeth an advisement or resolution to pitch upon the best way of acting in all this variety.

If it be demanded, But might not God have had, or rather had he not, another model of a world in his eye, differing from that, according to which he hath now made this world, which yet might have been of equall goodness with this, so that the making of it would every whit have as well become *the counsel of his will* you

speak

speak of, as the making of this world now doth? (and there is the same reason of another government of the world;) And if so, if there were another world before him of equall goodness, with this, the making whereof would as well have become his wisdom, or the counsel of his will, as this, then was he not at liberty whether he would have made this or no? or might he not have made that other in the place or stead of this? To this also I answer;

No: Because *counsel* hath place onely, where, in that variety of courses, or things, that may be taken, or done, or are apprehended as fecible, & which may be done, in order to a mans end, it is conceived by him that one thing may be better, and more conducing to his end, then another. But where two, or more things that may be done, are apprehended to be every ways, and in every respect of equall conducement to a mans end, in such a case counsel hath no place. For to what purpose should a man consider or consult, when he certainly knows before hand, that he can be no ways benefited by his consultation, nor inconvenienced by the contrary? Therefore certainly, if God *worketh all things according to the counsel of his will*, he wrought and made this world according hereunto: and if so, there could be no Model of any other world better then this in his eye, no nor yet equall unto it, when this was made by him; because in the former case, he should have wrought contrary unto *counsel*, in making this world; in the latter, counsel about making this, had been useless and impertinent. But (to the main Objection, or difficulty) I answer:

4. (And lastly;) Though it be supposed, that God, his power, wisdome, and goodness considered as in conjunction, could work, make, and order things,

things no otherwise, then now he hath done, or doth; yet in as much as what he now doth necessarily, in respect of his essential and native goodness, and wisdom, he doth also most voluntarily and freely, *voluntate concomitante & subsequente*, and with infinite satisfaction and contentment to himself in his way, there is no reason, or colour of reason, why he should be judged less worthy praise or thanks for what he doth graciously out of such a necessity. As (for argument and illustration sake) suppose a person were under such a necessity of doing some speciall courtesie for us, which he could not decline, or avoid; yet if this necessity were no ways burthensome or troublesome to him, but rather matter of contentment and joy, so that he doth the kindness for us, with as much readiness and willingness of mind, notwithstanding such a necessity of doing it lying upon him, as he could in case no necessity at all ingaged him, in this case we are nevertheless ingaged in point of thankfulness unto him, that should do us the courtesie, upon the account of that necessity which lay upon him to do it. The reason is, because that freedom and gladness of spirit, wherewith he is supposed to act under the said necessity, is an argument, that he would have done every whit as much for us, whether he had been necessitated unto it, or no. In like manner God rejoycing over that necessity of doing good, and shewing mercy to the world, which is natural and essentiall to him, and hereby declaring that he would do the one, and shew the other, whether his nature did necessitate him unto either, or no, that good which he doth, and mercy which he sheweth in this kind, have as equitable a claim to the praises and thankfull acknowledgments of men who receive them, as they could have had, in case he had been antecedaneously,

ously, absolutely, and every ways free and at liberty whether he would have done any such good, or shewed any such mercy unto them, or no. Yea the nearer any creature, man or Angel, attaineth unto a natural necessity of doing good, and acting worthily; [*i.e.* the more strongly, fervently, and (as it were) triumphantly inclind they shall be hereunto] the more worthy praise and honour are they to be esteemed: and the fruits also issuing from such triumphant principles of goodness, the more to be honoured, and thankfully entertained by those, who receive them. It is a good piece of discourse (in reference to the business in hand) which I find in *Ursine*. *He* (saith he) *hath not free-will,* [or, a will free] *who cannot change his counsel, being hindred by an external cause, and in case he be willing* [or desirous] to change it. *Now God changeth not* [indeed] *his counsel, nor can change it, yet not by reason of any impediment or hindrance from an outward cause, nor yet through any defect of nature, or of* [any] *faculty, but because he will not, neither can will the changing of his counsel, by reason of the immutable,* [or unchangeable] *rectitude of his will, upon which no error, nor any cause whatsoever of a change, can possibly fall*[a]. From the contents of this passage it plainly appeareth, 1. That God cannot change the counsel of his will; and consequently, that he never could change it, in as much as he was the same, neither greater, nor lesser, nor other, either in power, or in will, from eternity, which now he is. 2. That the reason of this impossibility of change in him, is the immutable rectitude of his will; and consequently, that no other volitions or motions of his will (if any other, shall, or can be supposed by any to have been possible) could have had the same *rectitude* with those now exerted and in being. And it is the common Doctrine

[a] Non habet liberam voluntatem is, qui consilium mutare non potest, impeditus a causa externa, & immutare velit. Deus autem consilium suum non mutat; nec mutare potest, non propter impedimentum causæ externæ, nec propter naturæ aut facultatis defectum, sed quia non vult, nec velle potest consilii sui mutationem, propter immutabilem rectitudinem voluntatis suæ, nequa aequi error, neq. ulla mutationis causa potest cadere. *Ursin. Cat. pars. 1. qu. 8. sect. 2.*

or notion of Divines, that God is under a neceſſity of immutability, though moſt free from all neceſſity of coaction. And God by doing that good willingly, and with delight, which that neceſſity of immutability, under which he is, neceſſitateth him unto, freeth himſelf from all that un-acceptableneſs with thoſe, to whom this good is done by him, which otherwiſe the notion of a neceſſity would expoſe him unto; according to that of *Seneca* in another caſe, *Velis id, quod neceſſitas jubet, & totam vim neceſſitatis eluſeris. i. e.* Be willing with that, which neceſsity commandeth; and by this means you ſhall elude the whole force [or ſtrength] of neceſsity.

And thus we ſee, how it may well ſtand, that men, in caſe they could, and certainly did, foreſee that good things given by them would make the Receivers miſerable, cannot be conceived to give them out of true love to theſe perſons, in caſe they give them upon ſuch terms; and yet withall, that God may truly be ſaid to give his Son *Jeſus Chriſt*, and other means of Salvation, out of great love to ſuch men, who yet he foreſees, (after his manner of fore-ſeeing) will abuſe all theſe gifts of his to their greater condemnation.

3. (And laſtly,) That God's Intentions, even his Primary and *Antecedent* Intentions, may be reall and true, and yet never take place, I mean, the things really intended by him, never come to paſs, hath been once and again above all reaſonable contradiction, evinced by us from the Scriptures[b]. So that God may be ſaid truly and really to intend the Repentance and Salvation of *thoſe veſſels of wrath*, which *he endureth with much long-ſuffering*, yea, and this *antecedently*, though they never do repent, nor be ſaved; yea though he certainly fore-knew (according to his way of fore-know-

b *Redemption Redeemed*, P. 22. 35. 215. 434.

knowing) that they would never do the one, or be the other. This for clearing the great difficulty propounded.

If it be yet demanded, (before we leave this *ver.* 22.) but what doth the Apostle all this while answer, to that branch of the objection cast in his way, *ver.* 19. which seems to carry the chief strength of the objection in it, *Why doth he yet find fault*, or *complain?* where, or in what clause of his Answer, is there any account given of the reasonableness of Gods reproving, or *complaining* of those, whom he *hardeneth?* nor doth the Apostle deny the thing; I mean, but that God is indeed wont to *complain* of those, whom he *hardeneth.* I answer;

That in the very words (lately insisted on) *endured with much long-suffering*, (as they have been opened) together with those following, *fitted before* [*viz.* by themselves] to *destruction*; there is a pregnant and satisfactory account given to the said objectious demand. For if God, 1. *hardeneth* none, but only such, who first voluntarily *harden* themselves, and so *fit* themselves *to destruction*; And secondly, *endures with much long-suffering* those whom he *hardeneth*, all the while they are in *hardening* by him, and this *long-suffering* of his towards them, be (as hath been proved) alwayes accompanied with means sufficient to bring them to repentance, there is as just and reasonable a ground why God should all this while find fault with, blame, and complain of them, as well for their being hardened, as that they still continue refractory, obstinate, and impenitent, careless and regardless of the things of their own eternal peace, &c. as well can be imagined. For in what case or condition can men more reasonably be blamed, admonished, or reproved, then when they voluntarily

luntarily expose themselves unto danger by sinning, and when, and whilest they continue in wayes of sin and wickedness, which lead unto death, when as the paths of life are before them, and they in a capacity of walking in them; This shall suffice for clearing this *ver.* 22.

Now though our Apostle stood no further engaged by vertue of the Objection leavied against him, *ver.* 19. but only to vindicate the honour of the justice and wisdome of God in his proceedings about those whom he *hardeneth*; which he hath substantially done in these two *verses*, 21. and 22. yet having in this his vindication made use of the similitude of a *Potter*, *ver.* 21. and therein mentioned a double *power* (upon the matter) which this *Potter hath over his clay*; the one, to *make vessels of it unto honour*, the other, to *make vessels to dishonour*, in his rendition of this *Simile*, he adds somewhat likewise concerning the *Power* of God to *make* of his clay vessels unto *Glory*; in these words.

Verse 23. *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto Glory.* In these words, the Apostle gives a further reason or account of that gracious dispensation of God towards *the vessels of wrath fitted to destruction*, in *enduring them with much long-suffering* (*ver.* 22.) viz. a present discovery, by way of argument or intimation, of his exceeding great bounty towards the *vessels of mercy*, viz. such whom he hath *before prepared*, or fitted, *unto glory*. As if he should have said: *God endureth with much long-suffering the vessels of wrath, after they have been fitted to destruction*, not only for this end, to shew the dreadfull *power* of his avenging *wrath* in the destruction of these persons, in case they repent not;

but

but likewise that he may exhibit a ground of knowledg unto the world, how incomparably rich and wonderfull his bounty is towards the *vessels of mercy*, *i. e.* Such, whom by the gracious operation of his good Spirit he hath brought to repentance, faith, and holiness, and so *prepared* or made them meet for *Glory*.

If it be demanded, but how, or by what *Medium* or Principle, doth God *make known the riches of his glory towards the vessels of mercy, by enduring the vessels of wrath fitted to destruction, with much long-suffering?* I answer, by the light of this principle, *viz.* that he, who being regular, and uniform in all his wayes, as God must needs be presum'd to be, shall very graciously with much patience and goodness, entreat his greatest enemies, those that have very highly offended him, and dealt most unworthily by him, will most certainly express himself, to the height of his power, in all, and all manner of Grace, love, bounty, and magnificence unto those, who shall with all faithfulness and obedientiall respects approve themselves unto him. The riches of God's patience and *long-suffering* towards the first-Born of sinners in this world, are demonstratively prophetical of his immense grace and bounty towards the *Congregation of the first-born* (for so the company of believers are called) in the world which is to come.

This Interpretation of the place I conceive to be much better then that, which coupleth this *verse* with the former, by the catch of this principle, or notion; *viz.* That God's *shewing his wrath, and making his power known*, in the destruction of reprobates, commends and sets off upon terms of a far greater acceptance, the *riches* of his grace and love in the Salvation of his Elect. For (not to arraign that conceit for errour and

vanity at the present; I mean, that God by making so many Reprobates, so called, as he hath done, commends his love upon so much the higher terms to his Elect,) suppose the conceit we speak of were true, yet can it have nothing to do about the Exposition of the place in hand. For it is neither said, nor meant, that God *sheweth his wrath, and maketh his power known,* in the destruction of *the vessels of wrath,* that so he may *make known the riches of his glory to the vessels of mercy:* but, that he *endureth with much long-suffering the vessels of wrath,* that hereby he may *make known the riches of his glory to the vessels of his mercy, &c.* So that it is not the hatred, but the love, which God beareth and sheweth unto the Reprobates, which the Holy Ghost in this place maketh an argument of that far greater love which he beareth and sheweth, or will shew, to his Elect.

By the way it may be not unworthy the observing, that the Apostle, for a more ample and full justification of the wisdome of God in *finding fault* with those whom he *hardeneth* (which Attribute was principally struck at, as was noted, by the Objection) doth not only shew and declare how such a thing may be done by him without the violation of any principle or rule of wisdom (whereof notice hath been taken formerly) but further assignes several ends, and these worthy of him, which he propounds unto self, and compasseth, by such a dispensation; As 1. The *shewing of his wrath* [meaning, in the more signal destruction of those, who being *found fault* with by him, under their *hardening,* shall notwithstanding not repent.] 2. The *making of his power known* [by the same opportunity, or means;] 3. (And lastly) The giving *knowledge* and information unto the world, how transcendently great his

his grace, love, and bounty are towards those, who shall be found obedient unto him. It is a great commendation of wisdom in a man, when his counsels and projections are such, that many collateral advantages shall attend, either the prosecution, or accomplishment of them.

We have shewed (in general) the Apostles Argument and Scope in the *verse* before us: let us briefly ponder some of the words and phrases in it more particularly.

And that he might make known the riches of his Glory, By *Glory*, he means that in God, which is just matter of honour and *glory* to him, the knowledg and due consideration whereof renders him *glorious. i. e.* Worthy all admiration, adoration, &c. in the eyes of his creature. In this sence, his Power, in regard of the excellent greatness of it, is oft called, his *Glory. Said I not unto thee* (said the Lord *Christ* unto *Martha*) that if thou *wouldst believe, thou shouldst see the Glory of God*[c], [meaning, that in the raising up of her Brother *Lazarus* from the dead, she should see, as in a glass, the *glorious* power of God.] See also *Rom.* 6.4. *Ephes.* 3.16. 2 *Thess.* 1.9. &c. In this sence, true it is, that every Divine Attribute or Perfection, may be termed, his *Glory*, because there is none of them, but rendreth him *glorious* in the esteem of all those who understand, believe, and consider them. Notwithstanding if the Scripture language be narrowly observed, we shall (I suppose) very seldom, if at all, find any other Divine Attribute stiled or expressed by the name of the *Glory of God*, but only his *Power* (as hath been shewed) and his grace, or bounty; which is imported by it in the place in hand, as it is in several others. See *Rom.* 5.2. *Ephes.* 1.6.12.14. *Philip.* 4.19. &c. The reason probably of this

[c] *Joh.* 11.40.

this appropriation, I mean, of the word, *Glory*, only to the *Power* and *Grace*, of God, is this: because men, for whose sake the Scriptures were written, are more sensible and apprehensive of the fruits and expressions of these two Attributes of God, specially in their conjunction, and so in a more ready capacity to glorifie God for them, then of any other his Attributes. The fruits of the *Grace*, or *Bounty* of God, which are administred by his *Power*, are all the sweet and desirable things which are possessed and enjoyed by men in the world, as life, health, peace, liberty, meat, drinks, wealth, &c. Now because men are generally more taken and affected with such things as these, being the proper productions and fruits of his *Grace* and *Power*, acting together, and so are more apt to *glorifie* him for them, then for any the appropriate fruits of any other his Attributes, as wisdom, justice, or the like, therefore those Attributes of his, may, in reference unto men, be in a more peculiar manner termed, his *Glory*.

The riches of his Glory. i. e. The great abundance of his Grace and bounty. The Metaphor of *riches*, is frequently borrowed by this Apostle, to do service in commending and setting forth unto the world, the most adorable and unconceivable fulness of the Attributes, and Perfections of God. *The riches of his goodness*, Rom. 2.4. *O the depth of the riches both of the wisdom and knowledg of God*, Rom. 11. 33. *According to the riches of his Grace*, Ephes. 1.7. *According to the riches of his Glory*, Ephes. 3.16. (to omit other like.) So that by, *the riches of his Glory*, (in the place in hand) is meant, the transcendently great, inestimable, and most adorable Grace, bounty, and munificence of God, the knowledg and consideration whereof rendreth him exceedingly *glo-*

rious

rious before his creatures. If, by a Metonimy of the cause put for the effect (frequent in Scripture) by the *riches of his glory*, or glorious grace, we shall understand, the fruits and effects of these *riches of his glory, viz.* the blessed enjoyments, the glorious estate and felicity of the Saints, &c. it will equally accommodate the place, and the Apostles argument.

And that he might make known the riches, &c.] Καὶ ἵνα γνωρίσῃ. *i.e.* That he might exhibit such an Argument, or *Medium*, by which men may be led to the *knowledg* of the *riches of his Glory*, or to make an estimate in themselves how abundantly rich in grace and bounty, he is towards those that obey him. A thing may be said to be discovered, or *made known*, two wayes. 1. When it is in it self brought into open view, so that it may be seen immediately and directly, and (as it were) face to face. 2. When something is done, which arguitively, and by the help of the rational and discoursive faculty in men, evidenceth, or may evidence, to the mind and understanding, either the simple being of another thing, which is yet in it self, secret, or else something appertaining to such a being. *The riches of Gods glory* (understood in the former of the two sences mentioned) are no ways capable of being *made known* in the former of the two ways of discovery specified: because they are like unto God himself; yea they are God himself, *whom*, (as the Apostle saith) *no man hath seen, neither can see*[c]. In the later of the said two sences, they will not, they cannot be *made known*, at least not be *made* fully *known*, in the former way of discovery, until *this corruptible hath put on incorruption, and this mortal hath put on immortality, i.e.* Until the Saints be actually possessed of, and invested with, the fulness of their glory. Therefore the *making known* of the riches of Gods glo-

[c] 1 Tim. 6 16.

ry, here meant, must needs be the *making* of them *known* in the later way of *making* things *known*, *viz.* by way of argument and discourse; which yet is not so to be understood neither, as if the said *riches of his glory*, were generally *known* unto men by means of the discovery or *making* them *known*, which is here attributed unto God. But God is said to *make* them *known*, because he hath taken a course, or done that, which is proper and sufficient to bring men to the *knowledg* of them; according to the frequent Dialect of the Scriptures, wherein God is said to do such and such things, when he doth that which is proper for him to do in order to the effecting of them, though through a defect in men, not doing that which they ought to do, the thing be never actually done. What there is in that dispensation of God, his *enduring the vessels of wrath fitted to destruction, with much long-suffering*, to demonstrate by way of argument and proof, *the riches of his Glory*, towards his Saints, hath been already argued and declared.

On the vessels of mercy, which he had before prepared unto Glory.] By *vessels of mercy*, it is out of question that he meaneth such persons, who somtimes were miserable by being *dead in sins and trespasses wherein they walked according to the course of the world, &c.* But afterwards through believing the Gospel, obtain *mercy*, that great *mercy*, forgiveness of sins, with the fruits and consequents of it, which is a perfect relief against that misery. So that these *vessels of mercy*, and the *children of the promise, ver.* 8. are one and the same. They are termed *vessels of mercy*, because as vessels (properly so called) have a peculiar form given unto them by the Artificer who maketh and frameth them, by means whereof they are commodious, and fit to receive and hold such things, whether liquid, or dry, as are, and should

Ephes. 2. 1.

should be, put into them: in like manners the Persons here spoken of, are therefore termed *vessels of mercy*, in as much as when they come, under this denomination, they are so wrought and fram'd by the Holy Ghost, that they are meet to receive the *mercy* of God. *i. e.* The fruits and effects of his *mercy*, as forgiveness of sins in the first place, and then in due time, and by convenient degrees, all other blessings and good things, until their former misery be perfectly relieved, and their conditions reduced to a compleat happiness. Now that spiritual form, or frame, which maketh men *vessels of mercy* (in the sence declared) is Faith and Repentance: whereunto when men are wrought, and brought, by that Great and Heavenly Artificer, the Holy Ghost, then doth God judge them meet to receive his *mercy*, his great and rich *merey*, which consists in forgiveness of sins, together with all other fruits of his *mercy* accompanying it. So that men, whilest they yet remain *dead in sins and trespasses*, are not *vessels of mercy* (in the sence here intended by the Holy Ghost) but rather *vessels of wrath*; although God may and doth oft-times, *endure them* (as we heard lately) *with much long-suffering*, which is a kind of *mercy*, yea, and a rich *mercy* (in the kind of it) and which somtimes turns to a blessed account to them who receive it, new forming them, and of *vessels of wrath*, making them *vessels of mercy*: and would do the like by them all, if they had will and wisdom to comport with it for their own peace.

Which he hath before prepared unto Glory.] In these words he more particularly declareth, who or what kind of persons he meaneth, by those *vessels of mercy*, towards whom God intendeth to *make known the riches of his glory*, by his *enduring with much long-suffering*

the vessels of wrath fitted to destruction (as we formerly heard.) These *vessels of mercy* are those, *whom he* προητοίμασε, *afore prepared* [or, made ready, or fitted, as the word signifies] *unto glory,* [or, for glory, εἰς δόξαν,] His meaning clearly is, that those *riches of his glory,* which he desires to *make known,* by the means specified, are only meant and intended by him to be conferred upon such *vessels of mercy,* which by his word, and spirit, and other dispensations relating to them, he hath *made meet to be partakers of the inheritance of the Saints in light* [d], (as the Apostle speaketh elsewhere.) So that this clause, *whom he hath before prepared, &c.* seems to be characteristical, and distinctive between some *vessels of mercy,* and others: and to import, that there either are, or may be, some of these *vessels,* who will never be *prepared* or fitted by God *for glory,* but will miscarry between the hands of the Potter (like the vessels in *Jeremy* [e]) whilest he is working and fashioning them, on whom those *riches of his glory* will never be conferred. These riches are intended by God for the portion and inheritance only of such *vessels of mercy,* who will hold and abide, without cracking and breaking to pieces, the framing and working under his hand, until he hath finished all things about them, requisite to their meetness *for glory.* For men are not meet (at least ordinarily, and as God counteth meetness) for a translation into cœlestial *glory* immediately upon the first of their repenting, or believing, (although they may now properly enough be termed *vessels of mercy)* but there are yet many things to be done, yea and suffered by them, after their first believing, before God looketh upon them as meet for an actuall investiture with glory. *For ye have need of patience* (saith this our Apostle to the *Hebrews) that after ye have done the will of God,* [*viz.* by repenting,

d *Col.* 1. 12.

e *Jer.* 18. 4.

repenting, and believing] *ye might receive the promise* [f], [*i. e.* the great Salvation *promised* unto those, *who shall continue*, in faith and love, *unto the end.*] And they that look for *eternal life* from God, *who will render unto every man according to his deeds*, must *seek for it by patient continuance in well doing* [d]. So men that *are rich in this world*, though believers, yet must *they do good*, yea *be rich in good works, ready to distribute, willing to communicate*, thus *laying up in store for themselves a good foundation, that they may lay hold on eternal life* [e]. *i. e.* That they may come to it, and obtain it (as *F. Diodate* expoundeth it.) The Scriptures are very frequent and pregnant, in asserting this, that men must do more then simply believe, to become meet *for glory*, or such, on whom God is pleased to confer eternal life.

[c] Heb. 10 36.

[d] Rom. 2. 6 7.

[e] 1 Tim. 6. 17, 18.

Nor doth it follow from hence, that, in case a person should die the very next moment to that, wherein he first believeth, he must then perish, or suffer the loss of eternal life. Because in case a mans faith be sound, all holy affections and righteous dispositions, and consequently a life and conversation fruitful in good works, are vertually and seminally contained in it. Neither will God turn any mans non-doing of good, through want of opportunity only, which belongs only to himself to give, to any loss or disadvantage unto him. But when men have time and opportunity vouchsafed unto them, if they shall be found negligent and unfaithfull in doing those things, which God requireth of them, this argueth that their heart is not upright in them, and consequently that they are in no capacity of receiving the great recompence of reward from God.

Some Expositors interpret the word, προητοίμασε, *afore prepared*, as if it signified, predestinated, or pre-ordained. Though this sence of the word, rightly understood,

[f] *Nunc vero significat ante quam nascantur, jam suæ sorti addictos esse.* Calvin in loc.

derstood, createth no errour or falshood, in as much as God hath predestinated, and this from eternity, all those who shall persevere believing to the end, *unto glory*, yet doth not such a sence, either so Grammatically, fit the word, or Logically, the place. For the Verb ἑτοιμάζειν, doth not properly, if at all, signifie to ordain, designe, or the like; but to fit, or make ready for some end, use, or purpose. See *Matth.* 22.4. *Matth.* 26. 17, 19. *Luke* 1. 17. *Luke* 9.52. *Luke* 12.47. 2 *Tim.* 2.21. *Revel.* 19.7. *Revel.* 21.2. (to omit many other places.) The compound, προητοιμάζω, (here used) is indeed once by our *English* Translators rendred, *before ordained; created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; Eph.* 2.10. But as if they somwhat doubted, or relented, of this translation, they give us our choice of another in the margent, offering us here that, which they have given us in our present Text, *prepared.* And doubtless *good works*, cannot in any tolerable propriety of speech be said to be predestinated, or *fore-ordained:* but they may with good propriety be said to be *prepared*, or made ready by God for believers to *walk in*, as *viz.* by administring so many incouragements as he hath done, and making so many rich and precious promises unto those who shall *walk in them*, on the one hand; and by prescribing so many directions how they may eschew such snares and temptations, which are like to retard and hinder them from so *walking*, on the other hand. Between, and by means of these two things, *good works* may well be said to be prepared, or *made ready* for, or to be brought neer to hand unto, the Saints. But this by the way. Again,

2. For the sence of the place in hand, neither can this be so well accommodated, by interpreting, προητοί-

μασε

μασε, *ordained,* predestinated, or designed, as, *prepared,* made fit, or meet. *For the riches of the glory,* [or glorious Grace] of God, are not displayed, or conferred upon men, or the *vessels of mercy,* simply as, or so much because, they were *fore-ordained unto glory,* from eternity (suppose this were granted instead of being proved) but because of their being *prepared* and fitted by God (in the sence, and by the means, formerly specified) thereunto. The preposition, προ, before [προητοίμασε] importing a precedency in time, relateth unto the actual collation of *the riches of his glory*; and importeth, that these *riches* are not conferred by God upon any *vessel of mercy,* untill he hath sanctified and prepared this *vessel* for the present receiving of them; according to that of our Apostle elsewhere; *That we should be to the praise of his glory.* [*i. e.* of his glorious grace, meaning, by our salvation] τὰς προηλπικότας ἐν τῷ Χριστῷ, *who had first,* [or, before] trusted [or hoped] *in Christ* [a] implying (as it should seem) that the saving of such persons, who should not be first *prepared,* and made meet for such a blessed condition by beleeving in *Christ,* (always speaking in such cases as this, of persons of discretion, and capable of beleeving) would turn to no account of *praise* to the *glorious* grace of God.

[a] *Ephes.* 1. 12.

Notice was taken in our explication of the former Verse, that whereas the Apostle, speaking there of the *vessels of wrath,* expresseth himself indefinitely, and in a verb of the Passive voyce, about their *preparing to destruction,* here speaking of the *preparing of the vessels of mercy for glory,* he expresly ascribeth it unto God. The reason of which different expression there passed under consideration likewise.

Before we make further progress in our Exposition, let us take up some Heads of Doctrine which shew them-

themſelves from the Verſes laſt expounded.

1. From thoſe words of the Apoſtle, *verſ.* 19. *Thou wilt ſay then unto me,* (as they were gloſſed by us) it is not amiſs to obſerve, That *Divine truth is frequently ſo delivered and expreſſed in the Scriptures, that men through ignorance, or inconſiderateneſs, may eaſily judg it objectionable, and oppoſe it.* See *Joh.* 3. 3, 4, 5. to the 9th, 2 *Pet.* 3. 16. *Mat.* 22. 23. compared with *v.* 31, 32.

From theſe two Interrogations, *Why doth he yet complain? For who hath reſiſted his will?* This is obſervable, That *weak and leſs conſidering perſons are apt to think many diſpenſations of God to be hard, or unreaſonable, upon miſtaken grounds.* The irreſiſtibleneſs of Gods will, in that ſence and in thoſe caſes wherein it is irreſiſtible, is no ground at all (as hath been ſhewed) to judg, that God dealeth, either unjuſtly, or unreaſonably, in complaining of, or reproving thoſe, who are *hardned* by him. See *Rom.* 3. 3, 5. *Mat.* 25. 24. *Pſal.* 73. 2, 3, *&c.* compared with *verſ.* 16.

3. From this clauſe, *For who hath reſiſted his will?* it is worth the noting, That, *Some mens (the truth is, many mens) Exceptions, or Objections, againſt the Truth, ſpring from an inability to diſtinguiſh between the different acceptations of one and the ſame word, or phraſe.* There had been no place for the Objection laid down in this Verſe againſt *Pauls* Doctrine, wherein he had taught, That *God hardneth whom he will,* if the Objector had underſtood, and well conſidered, that the *will* of God, ſignifieth ſometimes his Antecedent *will,* which is reſiſtible, yea and is reſiſted by thoſe that are hardened by him; and ſometimes his conſequent *will,* which is irreſiſtible in one ſence, and not in another, (of which ſome other time: See *Joh.* 3. 4. *Joh.* 6. 52, *&c.*

4. From theſe words, *verſ.* 20. *Nay but, O man, who art*

art thou, &c. the Holy Ghoſt giveth us to underſtand, and conſider, That it is no leſs then horrid preſumption in ſo weak, ſinful, and worthleſs a creature, as man is, to conteſt with the moſt High God, about the wiſdom, or righteouſneſs of his ways. *Rom.* 3. 5. *Ezek.* 18. 19, 25, 29. and 33. 17,20. *Iſa.* 45.9. *Job* 34.17,18,19.

5. The words following, *Shall the thing formed, ſay to him that formed it, why haſt thou made me thus ?* are a foundation whereon to build this Doctrine; *No creature whatſoever hath any reaſon or ground, nor colour of either, to complain of God touching any thing relating to the creation, or native being of it.* *Gen.* 1. 31. *Pſal.* 104. 24. Or rather this: *Men that have made themſelves obnoxious unto God by a long-continued courſe of ſin and diſobedience, having hereby forfeited their beings, and all that is deſirable therein, have no cauſe to complain of any proceedings whatſoever in God againſt them, eſpecially wherein there is but the leaſt touch of grace and mercy.* *Rom.* 3. 5. 2 *Theſſal.* 1.6. *Ezra* 9.13. *Rom.* 1.32. *Ezek.* 18. 25. with 26.

6. From *verſ.* 21. *Hath not the Potter power over the clay, &c.* this Obſervation offereth it ſelf; That *things which are vile, and of ſmall value, or worth, may without any juſt offence unto any man, be converted, or diſpoſed of, to ends and ſervices of a mean nature, as well as unto thoſe of better reſpect.* *Mat.* 5.13. *Joh.* 15.6. *Mat.* 3.10. *Joſ.* 9.22,23.

7. From theſe words, *verſ.* 22. *What if God willing to ſhew his wrath, and to make his power known, &c.* is held forth unto us this Truth; That *God may with all good agreement to all principles of juſtice and equity, puniſh with the utmoſt ſeverity ſuch perſons, whom he hath endured in a courſe of ſinning, with patience, if they repent not.* *Mat.* 11. 22,23,24. *Rom.* 2.4,5. *Rev.* 18.2,3.7.

8. From theſe words, *veſſels of wrath*, (as they have been opened) this Doctrine ſheweth it ſelf: That *Actual tranſgreſſion, whileſt unrepented of, makes the tranſgreſſor capable of receiving, and of keeping, or holding, for ever, the wrath of God*; (*i.e.* of the fruits or effects of this wrath.) *Ezek.* 18.4. *Gen.*2.17. 2.*Theſ.*1. 8.9. *Rom.*1.31. & 2.8. *Jam.*1.15. &c.

9. From theſe words (as they were notioned in the expoſition given): καταρτισμένα εἰς ἀπώλειαν, *fitted* (or rather, compleatly or perfectly, fitted) *to deſtruction*, this is obſervable: That *long continuance in a courſe of ſin, and diſobedience, without repentance, maketh men much more capable and worthy of deſtruction, then either a ſingle act, or a ſhort practice, of ſinning doth.* *Rom.*2. 4.5. *Pſal.*7.12. *Luk.*18.7.8.

10. From this clauſe, *endured with much long ſuffering*, bearing ſuch a part in the period, as that aſcribed to it in the preceding expoſition, this is conſiderable; That *Perſons compleatly fitted to deſtruction by long continuance in ſin, are, or may be, notwithſtanding in a capacity of Repentance, whileſt God ſpareth them (and ſo of being ſaved.)* *Ezek.*12.23. *Jer.*36.3.7. & 26.3. *&c.*

See more of this Diſtance and Agreement of Brethren, p. 61. 62. 63. &c.

11. From theſe words, *verſ.*23. *on the veſſels of mercy* (underſtood according to their explication) this beam of Truth ſhineth; That *true Repentance inveſteth men with a comely and meet capacity of receiving that eminent fruit of the mercy of God, the forgiveneſs of ſins.* *Mar.*1.4. *Ezek.*18.21.32. *Acts.*3.19.

12. From thoſe words, *the Riches Of His Glory on the veſſels of mercy, which, &c.* this Doctrine ariſeth; that *The bounty of God towards thoſe, who ſhall be found meet for ſalvation, is exceeding great, above meaſure magnificent and glorious.* *Epheſ.*1.18.19.20. *Phil.*3.21. *Mat.*13.43.

13. Theſe words, *which He hath afore* PREPARED *unto*

unto glory, enrich us with this Truth; that *The riches of the moſt magnificent bounty of God ſhall be the portion of ſuch onely, who ſhall be firſt prepared and made meet by Faith and holineſs to receive them.* *Coloſ.*1.12. *Epheſ.* 1.12. *Heb.*12.14. *Revel.*3.4.5.

14. Whereas God is here affirmed to *prepare* men for their glory, *which* HE *hath before prepared unto glory*, the reſult of Doctrine is this: That *the new creation of the Saints, and all the ſpiritual workmanſhip that is found upon them, is to be aſcribed unto God, and to the effectual working of his grace.* *Epheſ.*2.10. 1. *Cor.*6.11. *Philip.*2.13.

15. Whereas God is here exhibited or preſented unto us, as deſirous or willing *to make known the riches of his glory on the veſſels of mercy, which,* &c. this Doctrine lieth large before us; That *God is willing to declare and make known before-hand unto the children of men, what great things they may with confidence expect from him to the days of eternity, who ſhall be found obedient and faithfull unto him in the days of their mortality, that ſo their hand may be the more effectually ſtrengthened to his ſervice.* *Revel.*2.26,27,28. *&.*3.4,5,12.21. *Luke.*20.35,36. *Mat.*13.43.

Laſtly, Whereas Gods *making known* what *the riches of his glory are on the veſſels of mercy, which,&c.* is here inſiſted on as one end of his *enduring with much long-ſuffering the veſſels of wrath, fitted &c* (mentioned in the former verſe) the bleſſing of this Truth is poured forth unto us; that *the riches of Gods patience and long-ſuffering ſhewed on wretched men, and high-handed ſinners in this world, is a pregnant demonſtration of the abundant riches of his Grace and bounty on the Saints in the world to come.* See *Rom.*5.8,9,10.

Even us whom he hath called, not of the Jews onely, *Verſ.* 24.

Vers. 25. *but also of the Gentiles; As he saith also in Hosea, I will call them my people, which were not my people: and her, beloved, which was not beloved:*
26. *And it shall come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God.*

Even us whom he hath called, not, &c. The sence of these words is to be compleated by the help of the former verse, where the Apostle (as we have heard) found it amongst the ends proposed, or proposeable by God unto himself, in his *enduring with much patience the vessels of wrath fitted to destruction, his making known the riches of his glory, on the vessels of mercy, afore prepared unto glory.* So that now subjoyning, *even us whom he hath called, not, &c.* his meaning is, that they, whether *Jews*, or Gentiles, (for the Church at *Rome*, to which he writeth this Epistle, consisted of both) whom by his grace he had prevailed with to beleeve the Gospel, were a part of, or were of the number of those *vessels of mercy*, *which he had prepared*, or was now in preparing, *unto glory.* The reason why he takes occasion here to give instance in himself, together with the Saints in the Church at *Rome*, and elsewhere, whether *Jews*, or Gentiles, as being *vessels of mercy prepared by God unto glory*, seems to be, either to prevent, or heale, the offence, which he knew the un-beleeving *Jews* were ready to take, that he, and those that embraced his Doctrine, who according to his own principles, were lately in the same (or worse) condition with themselves, should (as it were) on the suddaine look upon themselves as the choyce and only beloved people of God, and upon them, as persons rejected and cast off by him. For that which the Apostle here expressly asserteth touching all those, who with himself were effectualy called by God, as *viz.* that they are *vessels*

sels of mercy, prepared by God unto glory, &c. he had insinuated all along his discourse hitherto, and it could not but accordingly be resented by the *Jews*. Therefore to satisfy them touching the business, being matter of offence unto them, he first tells them, that God had *called* them [himself, and those who beleeved] *Even us whom he hath called. &c.* 2. He lays before them several passages found in one of their own Prophets, wherein a thing of a like nature, and altogether as strange as this, was predicted, and which long since had been accomplished, in, and amongst themselves [*i.e.* their fore-fathers] in these words; *As he saith also in Hosea, I will call themmy people, which were not my people; and her, &c.*

For the former; *Even us whom he hath called*] In the original: Οὓς καὶ ἐκάλεσεν ἡμᾶς, *i. e.* (word for word) *whom also he hath called us*. In some Greek copies, the pronoun, ἡμᾶς, *us*, is wanting; not without some detriment (I conceive) to the Apostles mind in the context. Admiting that reading of the words, which we have, and which our Greek copies more generally approve, probable it is, that they are to be otherwise pointed, then our *English* translators exhibit them unto us; and that after ἐκάλεσεν, *he hath called*, there should be a *comma*, and so the pronoun ἡμᾶς, be construed *appositive* (as Grammarians speak.) The words thus ordered, and read, *Whom also he hath called, us* [*i. e.* even *us*, or, namely *us*, as *Beza* also distinguisheth, and supplieth [a] give us the mind of the Apostle to this effect, that those *vessels of mercy*, whom he *prepareth unto glory*, he is wont *also* to *call* [*i. e.* so to call them, as to prevail with them to hear, and to answer this their *call*, by beleeving, as the word *call*, frequently imports:] and thus he hath called *us*, who beleeve, *as well of the Jews, as the Gentiles, &c.* Such *appositive* constructions, as that

[a] *Quos etiam vocavit, nimirum nos, &c.*

mentioned, are frequent in the Scriptures, and especially in the writings of this Apostle. One instance we have *ver.*10. of this *Chapter.* Another, *Rom.* 5.15. another, *John* 5.45. (to omit many others.) The *calling* here specified, doth not barely signifie the act of God in *calling*, or inviting persons, unto the fellowship of the Gospel, or communion with Jesus Christ, (as sometimes the word signifies, *Matth.*20.16. & 22.8.14.) but rather the intended effect of this act of God in *calling*; *i.e.* His prevailing with men to believe by means of this his *calling:* which is the much more frequent (and almost the constant) acception of the word with this Apostle. See *Rom.*8.30. 1 *Cor.* 1.9. *chap.*7.18. 21,22, 24. *Gal.*1.6.15. (besides many other.) And that in the place before us, it must be taken in this sence, is evident, because it is spoken of, or applied unto, those, whom God *hath prepared unto glory:* Now that *calling* of God unto men, which is not answered by men with faith and love in *Christ Jesus*, is common unto thousands, who are in no degree *prepared* by him *unto glory*, but are by themselves *prepared* to destruction; according to that of our Saviour, *Many are called, but few are chosen.* In this sence of the word, *called*, the Apostle speaks like unto himself in the former *Chapter*, *ver.* 30. *Moreover, whom he did predestinate, them he also called.* Not that *predestination* of particular persons goeth before their *calling*, no more then Gods *preparing*, or fitting, men *unto glory* doth, but God is therefore said to *call*, or to have *called* them, whom he did *predestinate*, or, hath *predestinated*, to shew, that he is not wont to *predestinate* any person (capable of *calling*) until he hath *called* him. For in saying, *Moreover, whom he did predestinate, them he also called*, his intent clearly is to shew, who those are, whom God *hath predestinated to be conformed to the image*

image of his Son, ver. 29. These he notifieth by this character, or property, *viz.* that God *hath called them*, [i.e. *so called them*, as to cause them to hear and obey his *call*, as was lately said.] Therefore those who have not this character upon them, *i.e.* are not yet thus *called* by God, are not *predestinated* by him to any such conformity. If they were, it could not be truely said, that those, whom he hath thus *predestinated*, he hath *called*. But this by the way.

The reason why our Apostle subjoyneth Gods *calling* (in the sence declared) of those *vessels of mercy*, whom he *prepareth*, or *hath prepared unto Glory*, seemeth to be, to give an account unto the froward and contradicting *Jews*, why, or how, he, with the rest both *Jews* and *Gentiles*, who had obeyed their calling from God by the Gospel, became *vessels of mercy*, and were *prepared*, or in preparing, by him *unto Glory*, in opposition to their rejection, who had not thus been *called* by him, but had obstinately, and wilfully rejected his *call*. As if he should have said to these unbelieving *Jews*; The reason why we Believers, as well *Jews*, as *Gentiles*, look upon our selves, as *vessels of mercy, prepared*, or in *preparing, unto Glory*, and not upon you, is, because that God by his gracious *calling* of us by the Gospel, hath perswaded and prevailed with us to believe in his Son, and to persevere believing until now; whereas you have been, and still remain, disobedient unto this heavenly *calling*: and therefore having once made your selves *vessels of wrath* by sinning, you continue such to this day. The obedience of Faith in believers, is both here, and frequently elsewhere, rather ascribed unto the *calling* of God, then to their compliance with the *call*, though this be as requisite to the production of such an effect, as the other; because it is the principal and primary

mary cause, and most worthy consideration; whereas the compliance of man with the *call* of God, though in respect of the blessed consequence, which through the most gracious and bountiful promise of God, depends upon it, and accompanieth it, it be very considerable also, yet in it self, and in the nature of it, it is of small value, and carrieth nothing of wonder, or worthy observation, in it.

Οὓς καὶ ἐκάλεσε, *whom also he hath called,* or, *whom he hath even called.*] This particle, καὶ, *also,* or, *even,* seems to be emphatical, and to import, that the *calling* of God here mentioned, is very condescentious, and full of Grace, and not easie to be believed by men by reason of the abundance of Grace in it. In such an emphatical sence as this it seems to be used by this our Apostle elsewhere; as 1 *Thes.* 4.8. *Who hath also given unto us his Holy Spirit:* as if he should have said, who hath *given* unto us such a gift, which we could hardly have expected from him, and greater then which he had none now to give, even *his Spirit.* See also *Rom.* 8. 30. 34. Some conceive it to be exegetical, and declarative of what went before, and to express the manner or means how God *prepares the vessels of mercy unto glory.* Haply it is not of much value to observe in the Pronoun οὓς, *whom,* that *Grammar* figure, according to which there may be an incongruity in the *Syntaxis* of the words, when the sence is congruous and clear. For, οὓς, being the masculine Gender, relates in construction unto σκεύη, *vessels* (in the former *verse*) being the neuter Gender. But *Grammar* incongruities are frequent in the Scripture, where the sence suffers not by them. An instance we had, *ver.* 10. 11. although we took no notice of it.

Not of the Jews only, but also of the Gentiles.] Seldom

dom is there any thing, either denied in the Scriptures, but only that which men, at least some men, are apt to affirm; nor any thing affirmed, but what some are apt or likely to deny. The reason why the Apostle, in the clause before us, expresseth himself by this distribution, *not of the Jews only, but also, &c.* is, because he knew the unbelieving *Jews* were inclined to think, that if any people under Heaven were so graciously entreated by God, as to be brought over to him in love and service, they must needs be, either only, or chiefly *Jews*. Nay (saith the Apostle) God hath now *called*, and brought home to himself for a people, as well *Gentiles*, as *Jews*, without making any difference between them. This for the former particular insisted on by *Paul*, to qualifie, or take off, the offence, which he knew his country-men the *Jews* were apt to take, at his appropriating unto himself, and those who imbraced his Doctrine, the dignity of being *vessels of mercy, prepared* by God *unto glory, viz.* their being *called* by him (in the sence oft declared.) The latter followeth.

And he saith also in Osee, I will call them my people, who were not my people, and her beloved, &c.] These are not the precise words that are found in the Prophet; but our Apostle, according to the manner of the New Testament, and of the Spirit of God uttering himself here, takes liberty in his citations from the Old Testament, to deliver the sence and substance of matter contained in the passages cited, with what variation of words he pleaseth. And it is well observed by some, that for the most part when the pen-men of the New-Testament take this liberty (I mean, to vary in words from the pen-men of the Old-Testament, in their quotations from them) it is for the accommodation of the sence, and to afford some addition of light to the places quoted. The

Nihil familiarius Apostolis, quam Oracula Prophetica, ad sensum potius, quam ad verba allegare, & instituto suo accommodare, quia sunt Scripturæ Prophetæ & Divini Interpretes. Pareus in Heb. p. 68.

truth of this observation might readily be verified in many instances, if need were. However, the difference in words, is not much in the testimony before us, though gathered, and made up, from two several places in the Prophet mentioned, *viz. Chap.* 1.10. and *Chap.* 2.23. Whereas our Apostle citeth thus, *I will call them my people, which are not my people*; the words in the Prophet are read thus, *And I will say to them which were not my people, Thou art my people.* For these words in our Apostle, *There shall they be called the children of the living God*, the Prophet hath, *There it shall be said unto them, Ye are the Sons of the living God.* The greatest difference between them, seems to be about this clause (in our Apostle) *And I will call her beloved, which was not beloved:* whereunto there is nothing found correspondent in the Prophet, but only this, *And I will have mercy upon her, that had not obtained mercy:* yet neither is the difference here very material: only the Apostles, *love*, seems to be somewhat more significant and full, then the Prophets, *mercy*; (if yet we suppose the Prophets רחם to signifie *mercy*, rather then *love*: for Expositors more generally make it to signifie, either the one, or the other, indifferently: and *M. Bucer* affirmeth, that it signifieth such an affection or charity, which a mother beareth towards her child, whom she hath born in her womb[a].) For *love*, doth with a more manifest and pregnant involution, include *mercy*, then *mercy*, *love*. Where we truly love we cannot but shew *mercy*, upon occasion: But we may shew *mercy*, especially when extremity is the occasion, where we do not greatly *love*, or affect. And besides, *mercy*, simply as such, extendeth only unto the relief of those in misery, and this but in part neither; for it must not be simply *mercy*, but *mercy* in some eminent degree, which

[a] *De verbo* רחם *dictum jam pauto ante est, significare eo ejusmodi charitatem, qualem habet mater erga filium suum, quem gestat in utero suo.* Bucer. in Rom. 9.25.

which will advance a plenary relief and support to him that is in misery. But love amongst many other worthy properties, which our Apostle discovers in the nature of it, χρηστεύεται, *i. e.* (as our former Translation rendred) is *bountiful*[b], and (as we know) is not satisfied with a bare relief, or comfort, of such who are in misery, but is ready to bestir and put forth her self to make them prosperous and happy. So that the Apostle, in the clause in hand, exchanging the Prophets, *mercy*, for his, *love*, quits himself Evangelically, and opens the heart of God towards his people, further then he [the Prophet] did. [b] 1 Cor. 13 4.

The tenor of the whole citation now before us, clearly imports a gracious promise, or prediction, of a blessed alteration and change intended to be made by God in the present estate and condition of some people, or other, one, or more: and that whereas their present condition was poor, and low, and despicable, he would so far, and to such a degree alter the property of it, that it should become prosperous and honourable. The multiplication and variety of expressions in the Testimony it self, importing for substance one and the same thing, (*viz.* the intent and purpose of God to do very bountifully by the people spoken of) emphatically imply the fulness of his heart and soul with a purpose and resolution that way; according to that of our Saviour in the Gospel, *Out of the abundance* [*i. e.* according to the abundance] *of the heart the mouth speaketh.*

But though the sence and import of the Testimony be thus far clear, yet is it controversal amongst Expositors, of whom, or of what people, God here speaketh, *I will call them my people, which were not my people, &c.* and particularly whether he speaketh these things concerning

cerning the *Jews* onely, as *viz.* that he would restore them unto his grace and favour, after their great affliction, devastation of their land, captivity, *&c.* under which they did not look like the people of God, but like a forlorn people, rejected and forsaken by him; and that upon their restauration unto his favour, he would make their faces to shine again in the world, and give them countenance from Heaven; or whether he predicteth these things, unto, or concerning the Gentiles, as if his meaning were, that whereas at that time when his Prophet thus propheſied, the Gentiles were in their respective Nations, a people estranged from God and the knowledg of his ways, without favour or countenance from him, without any sign or testimony of his presence with them, *&c.* yet in time he would shew such respect unto them, that they also should become his people, and have as great a presence of his Grace amongst them, as ever the *Jews* had formerly. *Calvin* stands up with much confidence for the former of these Interpretations, supposing that he should find no man dissenting from him therein[c]; yet *Pareus* seems with as much (or with very little less) confidence to assert the latter, endeavouring to prove by Argument, that the Prophet in the said passages intended to predict the calling of the Gentiles[d]. Though as well the one sence as the other, accommodates the Apostle in his present business (as will more appear presently) yet the carriage of all things along the context in *Hosea*, makes very strongly for *Calvins* sence, at least thus far, that the resuming of the Jewish Nation into his Grace and favour, after their long exile (as it were) and banishment from hence, was principally intended by God, and his Prophet, in the passages under Question. On the other hand it is very true also that the said Oracles, intended (as

c *Sensus est apertus; nisi quod in accommodando testimonio laboratur, si quidem Prophetam illic de Israelitis loqui, nullus negavevit.* Calvin *in* Rom. 9. 25.

d *Duobus ex Hosea Oraculis probat, vocationem gentium ad Christum a Deo jam olim pronunciatam esse.* Pareus *in* Rom. 9 25.

(as hath been said) primarily and immediatly for the consolation of the *Jews*, were so indited and drawn up in words by the Spirit of God, that they might accommodate the state and case of the Gentiles also; yea and moreover *Item* and instruct the *Jews*, that since the case and condition of the Gentiles, in reference to the love and favour of God, was no worse, no other, then what theirs sometimes had been, they when time was, having been no more the people of God, then the Gentiles now were, they should not be offended, or think it strange, that God should make a people for himself of the Gentiles also [e]. It is frequent in prophetical predictions of the Old Testament (and as frequently observed by judicious Expositors) to be form'd in such words and Phrases, that they may not onely suit and fit those particular cases or events, which are principally, directly, and immediatly intended and aimed at (in part) by them, but several others also, being of like nature with them, which were to take place in the world afterwards. Nor is it unusual in the New Testament, to stile many events the fulfillings of such, and such predictions, or sayings of the Prophets, which did not relate unto them, but onely in a kind of secondary and collateral way. See *Mat.* 2. 15. compared with *Hos.* 11 1. *Mat.* 2. 18. with *Jer.* 31. 15. *Mat.* 4. 15. compared with *Isa.* 9. 1. *Mat.* 13. 35. with *Psal.* 78. 2. *Mat.* 13. 14. with *Isa.* 6. 9. *Iohn* 13. 18. compared with *Psal.* 41. 9. (to omit sundry others.) So that although it be granted that the restitution of the *Jews* unto the favour of God, and their former injoyments in their own land, after the sad desolations thereof, and their carrying away into *Babylon*, were directly and immediatly intended by the Prophet in those veins of prophecy yet before us, yet may the calling of the Gentiles be conceived to have been overtur'd

[e] *Oraculum vero de Judæis proprie est, quos Dominus pollicetur se iterum assumpturum, cum rejiciet ob impietatem ipsorum, ne esset populus suus, neve charitate & misericordia fruerentur. Verum quia in Oraculo hoc inest, Deum assumere in populum suum, qui non est populus ejus, & dignari charitate, qui sunt ea merito destituti, monebantur eo Iudæi, ut ex impensa sibi misericordia Dei discerent, non esse indignum Deo, eam etiam Gentibus impendere, ut cumq; fuissent hactenus ea de statuti, & a populo ejus alieni.* Bucer in Rom. 9. 24.

likewise therein. The Apostles intent and drift in citing the said testimony, was not (I conceive) simply either to prove or declare, either the re-instating of the Jews in the favour of God after that cloud of displeasure we spake of had for a time bin spread over them, or the calling of the Gentiles to be a people unto him; but rather (as hath bin signified) to shew and declare, that it is no new or strange thing, or that should offend any man, that such persons, who had been formerly, yea unto the very time wherein the change should be made, alienated from God, and under his displeasure, should be *called* by him, and this up on such terms, as to be prevailed with to harken unto his *call*, and so with much love, and great respects to be entertained by him, as his *people*. This sufficiently appeareth from the Passages cited; so that the *Jews* could have no reasonable or just cause to stumble at that, which the Apostle all along this his discourse had insinuated, and even now more plainly affirmed, *viz.* that He, with the rest who had obeyed the calling of God in the Gospel by beleeving, were the people of God, *vessels of mercy prepared unto glory*, how far soever they had been estranged from God before. This for the Apostles latter plea mentioned.

We shall now onely open some particular expressions in the Quotations before us, and then make forward.

I will call them MY PEOPLE, *which were not my people.*] For God to call any Nation, or party of men, his *people*, imports their dignity, and great happiness; as on the contrary for him to dis-own any people in such a relation, implyes their contemptibleness and misery. For as earthly Princes and Monarchs, for the support of their State and Greatness, seek to have all things in relation unto them, and their service, of the best and most

most excellent in their kind, the best servants, the best Horses, the best houses, the best dishes [f], *&c.* so when God appropriates any thing to himself, whether men, Nations, or other creatures, it imports some speciall worth, excellency, and happiness in them. When our Saviour saith, *God is not the God of the dead, but of the living* [g], his meaning is, that God is not wont to call himself the God, *i. e.* the Lord or Master, either of things, or persons, that are *dead*, [*i. e.* that are in a sad, despicable, helpless, or hopeless condition] *but of the living, i. e.* whether things, or persons, which are in an honourable and happy condition, or in such a capacity, wherein he may, with the honour of his wisdom, justice, and truth, make them great and happy. And it is a frequent Observation amongst Expositors of Scripture, that things of choicest worth and excellency in their kind, are here frequently appropriated unto God, or said to be his. Those *goodly Cedars* (as our English translateth them, *Psal.* 80. 10. (are in the Original, the *Cedars of God.* So, the *great mountains, Psal.* 36. 6. in out English Bibles, are the *mountains of God*, in the *Hebrew.* A goodly *river*, is called the *river of God, Psal.* 65. 9. A *vehement flame*, so translated, *Cant.* 8. 6. the *flame of God.* And *Jewish* Writers say, that to call a man, *A man of God*, is as much as to say, he is *an extraordinary man, a man of an excellent spirit, a Prophet, a holy man.* So that when God saith, that he will call such, or such a Nation, or company of men, *his people*, he signifieth their great dignity, honour and felicity.

I will call them my people.] In Scripture phrase, to say that a thing, or person, shall be *called* so, or so, or by such or such, a name, doth not always import that either the one, or the other, shall vulgarly be *called*, or commonly

[f] Seest thou a man diligent in his business? He shall stand before Kings: he shall not stand before mean men, *Prov.* 22. 29. And if ye offer the lame and the sick, is it not evil? Offer it now to thy governour, will he be pleased with it? *Mal.* 1. 8.

[g] Mat. 22 32.

Solet Scriptura dicere rem quampiam vel personam, hoc, vel illo, nomine vocatum fieri, non quod habitura sit illud nomen, aut tali nomine vulgo appellanda sit, sed quod vere ac plane habitura sit rem tali nomine significatam, Perer. *in* Gen. p. 848.

monly known by this Name, but (sometimes and most frequently) that the thing signified by such a Name, or word, whether it be matter of privileg, or of shame, shall be evidently found in the estate and condition of either. *This is his Name whereby he shall be called, The Lord our righteousness*; *i. e.* he shall be known so to be, *viz.* the Lord, by whom we shall obtain favour and forgiveness of sins with God. See also *Isa.* 7. 14. and 9. 5. and 56. 7. *Zach.* 6. 12. *Jer.* 20. 3. *Rev.* 19. 13. (with many other.) And when the Virgin *Mary* prophecied, *For behold, from henceforth all generations shall* CALL *me* BLESSED, her meaning was not to oblige, either Papists or others, to stile her (as they commonly do) *Beata virgo*, the Blessed Virgin; but that the Grace and favour which she received from God, in being chosen from amongst women to be the Mother of his Son, the great Messiah and Saviour of the world, was so exceeding great, that she knew it would be reputed a singular happiness unto her amongst *Christians* in all succeeding generations. So that when God saith, *I will call them my people*, his meaning is, that he would invest them with such Priviledges, whether spiritual, or temporal, or both, that they should be taken notice of in the world, for a people in special grace and favour with him, or peculiarly related unto him.

So likewise, whereas it followeth, *And it shall* [or, will] *come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God*; by, *where it was said unto them, ye are* NOT MY PEOPLE, is meant, that where the inhabitants, by reason of their poor, miserable and forlorn condition, were looked upon and esteemed by their neighbours, and others, as a people hated, and rejected by God; *there shall they be called the* CHILDREN *of the living*

Schema est propheticum, quo, nominis quasi proprii impositione, rei aut personæ de qua agitur, qualitas, aut fatum indicatur. Med. Apoc. p. 84.

Dicitur Deus vocare quippiam non mani nomine, sed re præstatione, dum id facit esse quod nominat; quomodo frequenter in Prophetis vocare & nominare sumuntur. Estius ad Rom. 9. 25.

living God, i. e. their estate and condition shall in time be so wonderfully altered and changed, that this very people, these inhabitants, shall be honoured and admired by those, who formerly despised them, not simply as the *people of God*, but as *the children of the living God, i.e.* as persons, whom he that is God indeed, the true God, loves, honours, and imbraceth, not onely as his Friends, but as his Sons or *children*. A man loveth his *children*, with a more genuine, affectionate, and intimate love, then his Friends, at least then such friends, who are not of an extraordinary endearment to him. The Apostle explains the Prophets *Sons* [*there shall they be called* THE SONS *of the living God*] by his, *children* [*they shall be called* THE CHILDREN, *&c.* The word, *children*, is more comprehensive, or at least more explicite and significant in the comprehensiveness of it, and so more Evangelical and lightsom in this place, then the word, *Sons*. For, *children*, equally respects both sexes, male, and female; whereas, *Sons*, properly importeth only the former. It is true, that the Prophet by his *Sons*, synecdochically understandeth *daughters* also; but his expression was Old-Testament-like, more implicite and involved: whereas our Apostle being a Son of the New Testament, turns the night of the Old Testament into day, and speaketh more plainly.

The children of the LIVING *God.*] This Epithite, LIVING, when applied unto God, is characteristical; and singleth out him, who is God indeed, the *onely true God*; from amongst the rabble-rout of those many *Gods* (so *called*,) who are all, either dead, as the dumb Idols, or dying, as the unclean spirits, or Devils (worshipped in them) whose God-ship was long since waxen old, and ready to vanish away into open shame and torment, whereas the true God is said to be *living*, [the *living God*] not onely (as I with submission conceive) because his Godhead is immortal and imperishable, but also

because the glory and greatness of it, is still growing and waxing in the minds and understandings of men and Angels. But the Epithite we speak of, *living*, is (in the place before us) not onely characteristical (in the sense declared) but very emphatical also, bearing some such notion or import as this, that the persons he speaks of should not onely, or simply, be translated and put by him into a happy condition worthy the children of God, but into such a condition also which should flourish more and more, in the injoyment whereof they might be every day more happy and blessed then other.

Concerning *the place* here spoken of, where *they* [*i. e.* men, or the Inhabitants] should *be called the children of the living God*, some conceive it to be *Caldea*, whither the *Jews* were carried captive; some *Jerusalem*, or *Judea*, whither they were restored, and where they were built up again into a Nation with beauty, strength, and peace. Others, *viz.* those who conceive the calling of the Gentiles to be here directly intended, suppose it to be meant indefinitely of any *place* throughout the whole Earth, where God by the Gospel should gather a people to himself. I incline to the second Interpretation, as carrying the sence primarily and directly intended by the Prophet, not excludeing the third and last from his Intentions likewise in a secondary, and collateral way, according to what was formerly said.

And her beloved, who was not beloved.] The literal sence of this clause in the Prophet, seems to be this; that whereas God had commanded him to name his daughter, *Loruhamah*, which signifieth, not having obtained mercy, or, not having been beloved, (for that the word indifferently admitteth either sence, was lately observed) under which name she was a type and figure

gure of the *Jews* during their rejection, now he informeth him, that he will change her Name, and call her, *Beloved*; under which appellation, she was a prophetical type or figure of the restitution of that Nation (the *Jews*) unto the love and favour of God. This is *vox Interpretum*, the joynt voyce of Interpreters: and they speak nothing but good probability of truth in it. *Junius* and *Tremelius* translate the clause, as they find it in the Prophet, *Et miserebor Loruchamæ, and I will have mercy upon Loruhamah*; which plainly sheweth, that they refer it to the Prophets daughter (as hath been said.) Yet it may, and (I humbly conceive) with as much probability, the common dialect of the Scripture consulted, be understood, properly and directly of the Nation of the *Jews*, and, by the rule of proportion, or of a secondary import, of any other body of people in the world, which having been formerly, either absolutely, or comparatively, neglected by God, should afterwards come to be highly respected and beloved of him. For it is a frequent and well known Metaphor in the Scriptures, to compare a State, body, or society of men, whether politick and civil, or sacred and Ecclesiastick, unto a woman; and under such a *Prosopopœa*, to discourse of them and their affairs. See *Ezek.* 16. 2, 3, 13, 14, *&c.* and *v.* 35. 46. and 23. 2, 3, 4, *&c.* *Isa.* 54. 1. *Rev.* 12. 1, *&c.* and 17. 1, 3, *&c.* (to omit many others.) So that when God saith, *I will call her beloved, which was not beloved*, his direct and next-hand meaning may be, that he would receive the Nation of the *Jews*, or a remnant of them, again into his favour, and intreat them graciously after he had cast them out of his sight, and proceeded in judgment against them as his enemies. And his further meaning might be, that he was ready to do the like by any other people, nation, or body of men

in any part of the world, when they should hearken unto the voyce of his calling, and addresse themselves unto him as their God. But whether this sence, or the former, both much alike accommodate the Apostle in his purpose (as hath been shewed) this being to give the *Jews* to understand, that it was no new or unheard of thing, that God should cast his love upon such persons, and call them his people, who after the greatest estrangement from him, should return in obedience unto him: *Even us whom he hath called, not of the Jews onely, &c.* What the emphatical repetition of one and the same thing (for substance) three times over importeth, hath been already declared. It followeth:

Verse 27. *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the Sea; a remnant*
28. *shall be saved. For he will finish the work, and cut it short in*
righteousnesse: because a short work will the Lord make up-
29. *on the Earth. And as Esaias said before: Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrha.*

Because the Apostles Doctrine of Justification by Faith (hitherto maintained and asserted) according to the entertainment which it found in the world, was attended with these two consequents, 1. That as well Gentiles as *Jews*, became the people of God, *viz.* by their receiving it; 2. That the far greater part of the *Iews*, were reprobated, or rejected by God, upon their refusing it; both which were *hard sayings* unto them, and not easie to be digested, or beleeved; therefore to take off, or allay the offensiveness of them, he demonstrates from their own Scriptures, that neither the one, nor the other, were of any such import, but that the like had come to pass, and been accordingly predicted by God before their coming to pass, amongst themselves, and

and in their own Nation. That which answereth the former of the two, he proveth to have been predicted by God (which supposeth the accomplishment of it in its time) from severall testimonies of the Prophet *Hosee*, which we have lately opened. That which paralleleth the latter, and is of the same nature and import with it, (I mean, that the far greater part of the *Jews* should be rejected by God,) he proveth to have been foreshewed by God, from a double testimony of the Prophet *Isaiah*; the former is found in *Chap.* 10. of his Prophecy: the latter, in the first. For the former;

Esaias also cryeth concerning [for so the Preposition, ὑπὲρ, here signifieth, as in many other places] *Israel, Though the number, &c.* Neither doth our Apostle in this testimony bind himself exactly to the words, either of the *Greek* Version, or of the Original *Hebrew* it self; although in any thing material he differeth not from either. The Particle, δὲ, translated *also*, is not copulative or augmentative, but adversative, and signifieth, *but*: and here seemeth to import an opposition between that which went before, concerning Gods calling such his people; and that which now followeth, wherein the Apostle citeth the Prophet *Esay* declaring from the mouth of God (in effect) that those who had been his people [loved and graciously intreated by him] should in great numbers cease to be his people, and be severely handled by him. To affect the more deeply his countrimen the *Iews*, for whose sake (especially) he manageth the whole discourse of this Chapter (as hath been formerly noted) with the testimony of their great Prophet, now before us, he exhibiteth him, not simply as saying, or speaking, the words of it, but as, *crying* [*Esaias also* CRYETH *concerning Israel,*] which importeth, either the great sorrow and bitterness of

soul, wherewith he uttered it, or else the ardent desire he had that it should be earnestly minded and laid to heart by all men, and more especially by the *Jews*, who were more particularly and neerly concerned in it[a]. For the more then ordinary extending of the voyce or *crying*, commonly importeth either of the one, or the other, or both.

[a] *Consequitur etiam, clamorem intelligi, non gratulantis, sed dolentis; quomodo frequenter accipitur apud Prophetas. Igitur* clamat Esaias, *i. e. magno doloris affectu loquitur.* Estius in locum. *Non (inquit) dicit, sed* clamat Esaias: *non modo ut præsentes Judæos ad attentionem excitet, sed etiam ut* Esaiæ *jam olim gravem contentionem de hoc cum* Judæis *fuisse innuat. Nolebant audire hanc doctrinam* Judæi; *clamabat ergo* Esaias, *ut audire cogerentur.* Parcus *in locum.*

For the testimony it self; *Though* [or *if*, ἐὰν] *the number of the children of Israel be as the sand, &c.* The words in the Prophet, as *Junius* rendereth them, sound thus. *For if thy people Israel shall be as the sand of the sea, &c.* Some conceive the words spoken to King *Hezekiah*; others, to *Israel* it self. They may, with as much (or more) probability, as either, be conceived as directed by God to the Prophet himself; whose *people* the *Jews* may be called in such a sence, as God had formerly called them, *Moses* his *people*, Exod. 32.7. And elsewhere the whole body, or nation of them, are called *the people* of each member respectively, *Levit.* 19.16,18. as in many other places. Vast multitudes or numbers are frequently expressed by *the sand of the sea*, and sometimes by the sand on the sea shore, *Gen.* 22.15. & 32.12. (to omit several other places.) The particle, ἐὰν, *if*, is not here *dubitantis*, but *ratiocinantis*; not importing it any matter of doubt or question, whether *the number of the Children of Israel be as the sand, &c.* but supposing and granting this, gives an Item that somewhat notwithstanding is a truth, which such

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a supposition seemeth, at least in part, to contradict, or render improbable. In such a sence as this, the particle, ἐὰν, *if*, is also used elsewhere. See 1 *Cor.* 9. 16. & 14. 16. That which the Prophet from God here asserteth for truth, notwithstanding the said supposition concerning the vast multitudes of the children of *Israel*, be granted, is this, that yet *a remnant shall be saved*, *i.e.* a remnant *onely*; the exclusive particle, *onely*, is frequently omited, and left to be understood. Whereas *Moses* twice expresseth himself thus; *and him shalt thou serve* [a] (speaking of God,) our Saviour explaining him, supplieth the word, *onely*, *And him onely shalt thou serve* [b]. So, *Christ sent me not to baptize* [c], *i. e. not* onely, or, not so much, *to baptize*. See also *Iam.* 1. 25. *This man* [*i.e.* this man *onely*] *shall be blessed in his deed*, (to omit other places.) *A remnant*] *i.e.* a small parcel, or proportion of this great multitude. The word is frequently used in this sence, in the Prophets, *Isaiah*, *Ieremy*, *Ezekiel*, and others. *Shall be saved*] *i.e.* shall be preserved from perishing in that deluge of destruction and desolation, which *Senacherib* and his host would bring upon the land of *Judea*; and by betaking themselves for shelter to *Ierusalem*, as *Noah* and his family escaped drowning in the deluge of waters, wherein the residue of the world perished, by betaking themselves into the Ark. See *Isai.* 7. 17, to the end of the chapter: and againe, *Isai.* 8. 6. 7. 8. Or if we consult the Prophet, from whom our Apostle citeth the testimony in hand, who, instead of, *shall be saved*, saith, *shall return* (*Isai.* 10. 22.) the place seemeth rather to be meant of that great consumption, waste, and spoyl, which God threatened to make of the lives of the *Jews*, in the destruction of *Ierusalem* by *Nebuchadnezzar* (2 *Chron.* 36. 6. 17. 20, *&c.*) and under the seventy years captivity;

[a] Deut. 6. 13. to 20.
[b] Mat. 4 10.
[c] 1. Cor. 1. 17.

vity; in so much that of those vast numbers who went into captivity, there were but very few (comparitively) that should *returne* into their own Land, or injoy the benefit of that Grace and liberty of re-injoying their own country, laws, and privileges, which *Cyrus*, being hereunto moved by God, generally granted unto their Nation. This is *Calvins* sence in his Commentaries upon the place: although the truth is, that the place, notwithstanding those words in *Esay*, shall *return*, may well be understood of the *Assyrian* desolation of the ten Tribes (more strictly and properly called *Israel*,) a small remnant of which were sent back by the King of *Assyria* into their own Land, 2 *King.* 17.27. This was *Jeroms* opinion of old; and is embraced by some modern Interpreters of good note. The reason, why so few of this nation, should escape, or *returne* from their banishment and captivity into their own land, follows in these words;

Verse 28. *For he will finish the work, and cut it short in righteousness: because a short work will the Lord make on Earth.*] It is conceived by some judicious Interpreters, that the words in our common *Greek* Copies by passing through, either negligent, or injudicious hands, have lost their native perspicuity, and are somewhat troubled: who likewise inform us of another reading of them out of an ancient Manuscript, much more plain and direct, as *viz.* this: λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ὅλην τὴν γῆν[a]. *For the Lord finishing* [or perfecting] *and contracting* [or cutting short] *the account, will act,* [or *fall to work*] *on the Earth.* Or thus: *For the Lord finishing and cut-*

[a] In Paulino enim textu, qualem nunc habemus, satis absurdum est, poni primum γὰρ, deinde, ὅτι. Omnino hæc lectio interpolata est ex 70. Verus autem lectio extat in Manuscripto illo quem toties laudo, & sic habet: λόγον γὰρ συντελῶν, &c. quæ sufficiunt, satisque exprimunt id quod vult *Esaias*. Ingentem vastitiem terræ *Judææ*, quæ per excellentiam, γῆ sive ἀκουμένη, intulerat Senneacheribus. Pauci, qui Hierosolyma se recepere relicti tanquam ex clade superstites, &c. *Hug. Grot. in loc.*

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ing short will make the account upon the Earth. The *Hebrew* (as far as *Junius* and *Tremelius* understood it) hath it to this effect, *a precise consummation will he consummate abounding* [or overflowing] *in righteousness: For a consummation, and this precise, will Jehovah the Lord of hosts make in the midst of this land* [b] [or, in this whole Land.] *Ierom* translated the words thus: *An abbreviated* [or, shortned] *Consumation shall overflow righteousness: For God the Lord of hosts will make a Consummation and abbreviation in the midst of all* [or, of the whole] *land* [c]. *Arias Montanus* in his *Interlineary*, thus: *A Consummation decided* [or, cut short] *overflowing righteousness: because the Lord, the Lord, of Hosts, will make a consummation, and* [this] *decided in the inner* [parts] *of the whole land* [d]. *Musculus* with a little variation, thus: *There shall be a concise Consummation overflowing righteousness: Because the Lord God of Hosts, will make a consummation, and this concise, in the midst of all the Land* [e]. *Pareus* not differing much from him, thus: *A Consummation* [or, the Consummation] *decided* [or determined] *shall overflow in* [or, with] *righteousness: because Jehovah the Lord of Hosts will make a consummation, and this decided* [determined, or cut short] *in the midst of the Earth* [f]. The *Caldee* Paraphrase glosseth the two verses thus: *Because though thy people the house of Israel should be much* [or many] *as the sand of the Sea, great things shall be done to that remnant, which hath not sinned, and which hath turned from sin, and they shall prevail, and be led on in righteousness. Because the Lord God of Hosts will make a consummaton and consumption in all the wicked of the land* [g]. The difference between these

[b] Consummationem præcisam consummabit exundans justicia. Nam consummationem, & quidem præcisam, Dominus Jehovi exercituum facturus est in universa hac terra.

[c] Consummatio abbreviata inundabit justiciam; consummationem enim & abbreviationem. Dominus Deus exercituum faciet in medio omnis terræ.

[d] Consummatio decisa inundans justiciam; quia consummationem & decisam Dominus, Dominus exercituum faciens in interiori universæ terræ.

[e] Consummatio concisa erit inundans justiciam; Quoniam consummationem, eamque concisam, faciet Dominator, &c.

[f] Consummatio decisa inundabit in justicia; quia consumptionem, & quidem decisam, Dominus, &c.

[g] Quoniam si fuerint populus tuus domus *Israel* multus sicut arena maris, illis reliquis, quæ non peccaverunt, & quæ conversæ sunt a peccato, fient magnalia quæ prævalebunt, & ducentur in justicia. Quia consummationem & consumptionem Dominus Deus exercituum faciet in omnibus impiis terræ.

several translations of the words of the Prophet among themselves, and between any one, or all of them, and the words of the Apostle now before us, is not such, or so material, but that the sence of both contexts sufficiently appears to be, for substance, and import of matter, the same, and particularly this, or to this effect, *viz.* that God had in his just Judgment determined to shew mercy and favour onely to a very small remnant, of those vast multitudes of the children of *Israel*, and to restore them [this remnant] to their own Land, who being restored, should walk before him in righteousnes and truth, (see *Isai.* 6.13. *&* 4.2.3, *&c.*) and on the other hand, that he was resolved to suffer the great body and bulk of this people, partly to dye and be consumed by the sword, partly to be led captive into a strange land, and there to undergo all miseries and extremity of condition. Some conceive with good probability, that the Apostle, twice using the word λόγ& (which signifieth an account, rather then a work) in this short testimony, resembleth God in these his judiciary proceedings against the *Jews*, to an Accountant, who being to adjust an account of monies received, and disbursed, finds only a small matter remaining due[h]. By this expression in the Prophet, *The concise consummation*, is meant that small remnant, which God should consummate, *i.e.* either draw or cast up in a very short sum; or else, *consummate*, *i.e.* sanctifie, compleat, or make perfect, *viz.* by that signal grace and favour, which he intended to shew unto them, when the residue, or generality of their nation, should be severely handled by him. Such distinguishing mercies and vouchsafements from God as these, have an excellent vertue or property in them to sanctifie, *i.e.* to render men willing and full of resolution to devote themselves unto God, and his service, which is their

[h] *Deus enim fecerat quod in rationibus putandis fieri solet, ubi post expuncta ea quibus expensa accepti æquantur, exigua aliqua summa restat quæ debeatur. Simili locutio apud eundem Esaiam.* c 28. 22. *Hugo Grot in Rom.* 9.28.

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Complement, or perfection. The *consummation*, put for, the *consummate* ones, or persons sanctified, is agreeable to the frequent *idiom* of the Scriptures, wherein *Abstracts* are used for their *concretes*, as Captivity, for, captives, *Esth.* 2.6. *Judg.* 5.12. *Num.* 21.1. *Psal.* 68.19. So, circumcision, for persons circumcised, *Gal.* 2.7. *Rom.* 3.30. & 4.9. And uncircumcision, for men uncircumcised, *Rom.* 2.26.27. So likewise, poverty, for poor men, 2 *King.* 24.14. Righteousness, for a company of righteous ones, 2 *Cor.* 5.21. Thanksgivings (for so the original hath it) for, thanksgivers, *Neh.* 12.31. So also, dreams, for, dreamers, *Jer.* 27.9. (besides many more.) Of this *concise Consummation*, the Prophet saith, that it shall, *inundare justiciam*, or (as *Pareus* rendereth) *in justicia*, i.e. *overflow righteousness*, or, in, or with, *righteousness*. The meaning is, that they shall be excellently righteous, or abound in righteousness, as it were propagating or spreading of it unto others; as it argues a fountain to be full of water, when it overflows. The verb, *inundabit*, in the Latin translations, is used transitively: onely *Pareus*, in his reddition of the words, giveth it its native intransitive construction. It seems to be meant rather of that state and condition, wherein this *remnant*, or *concise consummation*, should be found of God, when he should so graciously preserve them (as we have heard) from perishing in the common calamity of their Nation, then to be a prediction of their *righteousness* afterwards. This sence, 1. Better accordeth with the Apostles saying, that *He* [God] *shall cut it short in righteousness* [meaning, that he would be very district in the business, and preserve no more, how few soever these should be, then those, in whose preservation he should be found to be a righteous, holy, and just God,] and, 2. It much better accommodates his causal particle γὰρ, *for* (in the

beginning of the Verſe) which (as was hinted) importeth a reaſon given in this Verſe of what was ſaid in the former. There it was ſaid, That *though the number of the children of Iſrael ſhould be as the ſand, yet a remnant ſhould be ſaved*; Now why onely ſo few of ſuch a vaſt multitude ſhould be *ſaved*, our Apoſtle (according to the ſence given of the clauſe in Queſtion) gives this reaſon; *viz.* becauſe God intended to conſult the honour of his juſtice, or righteouſneſs, in the buſineſs, and to preſerve no more, how few ſoever they ſhould prove to be, then onely thoſe, whoſe Preſerver and Protector he might be known to be without any diſparagement to his holineſs. Now concerning thoſe, who ſhould be excellently *righteous*, it could be no blemiſh to the holineſs or righteouſneſs of God to be look'd upon as their Saviour and Protector.

Becauſe Jehovah, the Lord of Hoſts, will make a conciſe conſummation [or conſumption] *in this whole Land.*] The Prophet in theſe words ſeems to give the reaſon why he had ſaid, that a *remnant* [onely] of the vaſt numbers of *the houſe of Iſrael* ſhould *return* [*i. e.* as our Apoſtle interprets, *be ſaved,*] as alſo why he had ſaid, that this remnant, which he terms the *preciſe* or determined *conſummation* (as we have heard) ſhould *overflow righteouſneſs*. The ſubſtance of the reaſon which he gives of both, is to this effect; *viz.* that God being the *Lord of Hoſts*, and in this reſpect able to ſubdue under him, puniſh and deſtroy as he pleaſeth, the greateſt numbers of men whatſoever, is reſolved to make very diſtrict and through work amongſt the people throughout their whole Land, and to ſhew the favour of exemption from publike calamity unto none, but unto ſuch onely, whom he ſhall, in the day of his viſitation, find like unto *Noah* in his generation, very juſt and upright.

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The reason of which great severity may well be conceived to be that briefly hinted by himself, *Amos* 3. 2. *You onely have I known* [*i.e.* owned for a peculiar people unto me, and given countenance from Heaven] *of all the families of the Earth: therefore I will punish you for all your iniquities.* But this by the way. Our Apostle (it is probable) in his citation of that clause of the Prophet now before us, mentioneth, God onely by the relation, or name of, Κύριος, *Lord*, not (as the Prophet) *Lord of Hosts*, because that which he hath occasion to shew, or prove, concerning him, (*viz.* the rejection of the greatest part of the Jews for their unbelief) requireth not so much the greatness of his executive power, as a power of right to dispose of his creatures, men, according to such rules as himself pleaseth; which power, or right of dominion, is better expressed by the simple term, or Name, *Lord*, then by *Lord of Hosts*.

But all this while the Question is, How that which the Prophet *Esa* spake, or prophesied of, as to be fulfilled in his days, or soon after, can serve our Apostle to prove that, which he saith would come to pass in his days, or not long after, *viz.* that the main body, or far greatest part of the Nation of the *Jews*, would be abandoned and rejected by God from being any longer a people unto him. *Calvin* [a] takes knowledg of such a Question as this offering it self in this place, acknowledging the words of the Prophet cited by *Paul*, related [in their Letter] onely to his own times, and things to be fulfilled then: and teacheth (in effect) that they accommodate the Apostles scope and purpose (now mentioned) onely by the way of analogy and

a Nam etsi Propheta, postquam descripsit populi vastitatem, ne putarent fideles extinctam prorsus esse Dei fœdus, spem aliquam gratia facit residuam, restringit tamen eam ad paucos. Sed quia id de suo tempore vaticinatus erat Propheta, videndum quomodo ad institutum suum Paulus accommodet. Sic autem debet: Quum Dominus vellet e captivitate Babylonica populum suum liberare, ex immensa illa multitudine, ad pauciſſimos modo liberationis suæ beneficium perve-

mire volunt, qui excidii reliquiæ merito dici possent, præ numeroso illo populo, quem in exilio perire sinebat. Jam restitutio illa carnalis, veram Ecclesiæ Dei restaurationem figuravit, quæ in Christo peragitur, imo ejus duntaxat fuerat exordium. Quod ergo tunc accidit, multo certius nunc adimpleri convenit, in ipso liberationis progressu & complemento. *Calv. ad Rom. 9. 27.*

Aliud ex primo capite testimonium affert ubi vastitatem Israelis, pro suo tempore Propheta deplorat. Id autem si semel factum fuit, non est novum exemplum. Nihil enim prerogativæ habet Israel, nisi a parentibus, qui tamen eum in modum tractati fuerant, ut Propheta conqueratur sic afflictos fuisse, ut parum abfuerint ab excidio *Sodomæ & Gomorrhæ*, Idem in *v.* 29.

b Ingentem vastitiem terræ Judææ, quæ per excellentiam γῆ sive ὀικουμένη, intulerat Sennacheribus. Pauci, qui Hierosolyma se recepere, relicti tanquam ex clade superstites, &c. Paulo post; quod tunc fecerat Deus, non mirum si rursus faciat, & de multis paucos ad veram salutem perducat, quos, quibusq; de causis, ipsi visum. *Hug. Grot. ad Rom. 9. 27, 28.*

c Tollit autem in his duobus locis alterum scandalum de paucitate eorum qui ex Judæis Christo crediderunt, docens, sive typum respicias, qui in captivitate Babylonica præcessit, sive rem ipsam prophetice prædictam, ita dispositum esse a Domino, ut multi sint vocati, pauci electi. *Musculus ad Rom. 9 27, 28, 29.*

and proportion thus: It need seem no new or strange thing to the *Iews*, to hear that the generality or far greater part of them should be for their sin and stubbornness rejected by God, in as much as it appears by several testimonies from one of their own greatest Prophets, that God had upon the like occasion, formerly proceeded after the same manner against them in their forefathers. From whom notwithstanding they derive all the prerogative they can pretend unto, either for being the people of God, or of immunity from punishment above other Nations. *Grotius* agrees in judgment with *Calvin* upon the Premises; only dissenting from him touching the literall sence of the passages here cited from *Esa*; *Calvin* understanding them of the *Babylonish* captivity, and the great depopulation of the Jewish Nation thereby; the other of the devastations made of this people somewhat before) by *Sennacherib* [b] (as we lately hinted.) *Musculus* likewise supposeth the *Babylonish* captivity to have been a type of that great and sad rejection of the *Iewish Nation*, and this to have been predicted thereby [c]. So that Expositors more generally agree in this, that that most grievous rejection of the Jewish Nation, which the Apostle had insinuated, in the beginning of this Chapter, the improbability (or

(or rather, pretended impossibility) whereof the Jews urged as a great Argument against his Doctrine of Justification by Faith, was not κατὰ τὸ ῥητὸν, literally, expressly or directly prophecied or foretold by *Esa* in those passages of his Prophecy here insisted on, but onely that which typically and by way of similitude, presaged and presignified this rejection, and is no otherwise intended or applied by him. Only *Estius* conceives that though the said passages were meant literally of the small remnant that should remain and be gathered together, upon, and after the captivity, yet that allegorical, typical, and sublime sence, wherein the Apostle citeth them, was more principally intended by the Holy Ghost, then the other. The testimony following, *v.* 29. is of the same import with that now opened, being (I conceive) added unto the former, onely for a further hammering of the same nail, I mean, for a more through and effectual inculcation of the same thing into the Jews, the probability, or certainty rather, of their rejection by God, for their rejection of his Gospel, and unbelief, in case they persist, and persevere herein.

And, as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.] *And as Esaias said before, i. e.* And it shall, or is like to come to pass, according to what the same Prophet had in Type, pre-declared in the preceding part of his Prophecy, (*viz. cap.* 1. 10.) or (more simply) prophecied of; *viz.* That *Except the Lord of Sabaoth, &c.* προεῖπεν, hath said, for, had said, the Preterperfect tense for the Preterpluperfect, is *Hebrew*-wise[a]. Verse 29.

[a] *Præteritum perfectum hic est pro pluſquam perfecto, more Hebræo: vult enim dicere, ſicut inprioribus, id eſt, capite primo, dixerat idem Eſaias.* Grot. in loc.

Whether this testimony relates to the same time, or exigency of the *Iewish* affairs, with the former; and so whether it be to be conceived as a prediction of what

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was future, when the Prophet uttered it, (in which notion the Verbs in it are rather to be construed in the future tense [b],) or as a relation and reminding of somewhat that had been done formerly, are the discussions of Expositors upon the place. But in as much as the difference between opinion and opinion, in either of the particulars mentioned, nothing concerns our Apostle in his present business, nor (indeed) is otherwise much edifying, I shall supersede the examination of the said Questions in this place, recommending the Reader desirous of satisfaction in them, unto the learned Commentaries of *Musculus* upon the place in *Esa.* The service which the Apostle requires at the hand of the said Testimony, is onely this, (as hath been already touch'd) to give his countrymen *the Iews* to understand, that it ought not to seem any strange, or new thing unto them, much less, any thing unpossible, or repugnant to any promise or Word of God, that they should by hundreds, and thousands, and millions, yea the whole Nation of them (a small remnant onely excepted) so far incur the displeasure of God by disobedience, stubbornness, and unbelief, as to be abandoned and destroyed by him; in as much as this had been the condition and case of their nation, formerly, and this over and over, by the redoubled testimony of one of the Greatest of their own Prophets. Notwithstanding let us subjoyn some brief Exposition of the words.

[b] *Vide Musculum in Esai. 10.*

The Lord of Sabbath] The Hebrew, יהוה צבאות signifieth, according to some, the God of Angels, or of the stars: according to others, the God, or Lord, of Hosts [c]. God is stiled the God of Angels, either for his speciall Grace and favour to the Angels, in which respect he is called the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*, and sometimes the God of his

[c] Of the divers significations of the Hebrew צבאות, see the learned *Grotius* on Mat. 24. 29.

his people: or elſe, to expreſs his majeſtick greatneſs, as being invironed and attended with innumerable Angels, who themſelves, though creatures, are yet excellently glorious, and of incredible ſtrength, and power, *beholding his face continually*, (as our Saviour ſpeaks) and in this poſture attentively awaiting all ſignifications of his pleaſure unto them (reſpectively) for imployment. And becauſe he that hath the abſolute command of all the Angels, muſt needs upon this account be conceived to have the like command over all creatures beſides, even of thoſe that are of greateſt ſtrength and moſt formidable, he may (probably) be ſtiled, *the Lord of Hoſts*. In the period before us he ſeems to be mentioned by this Name, *the Lord of Hoſts*, to ſhew, that it was not for want of ſtrength or power, or of Inſtruments to have done the execution, that the whole number of us, or of our Nation, that we were not all from the firſt to the laſt ſwept away with that flood of deſtruction, which covered (in a manner) the whole face of the Land, and overwhelmed the far greater part of us, but for his truth and promiſe ſake, having long before engaged himſelf unto *Abraham* to be a God unto him and his ſeed, [*i.e.* to ſuch of his poſterity, who ſhould walk in the ſteps of his righteouſneſs and faith.] Or elſe the ſaid appellation, *the Lord of Hoſts*, is here uſed, to inſinuate, that had not God as well by the interpoſure of his mighty power, as of his Grace or faithfulneſs, reſcued the ſaid remnant, or ſeed, from the rage and revengeful hand of their enemies, when this was lifted up on high to deſtroy and make deſolate, they had moſt certainly periſhed with the reſt. See *Pſal.* 124. 1, 2, 3, 4, 5.

Had left us a ſeed, or, left us ſeed.] *Eſai* hath it, *a remnant*.] He compares the ſmall remnant, which God reſerved from periſhing in the great deſolation of the

Jewish Nation, unto *seed*, 1. In respect of the smallness of their proportion, compared with the vast numbers of their fellows, who perished; as the *seed* which the Husbandman reserves out of his crop, for another sowage of his land, is but a little quantity in respect of the product or increase of his whole harvest. 2. In respect of that fruitfulness and great increase, which this small remnant, through the abundant blessing of God, and according to his promise in this behalf, was to produce, after the ruine and destruction of all the rest. See *Jer.* 13.14.16. Seed (we know) useth to be separated and spared for the propagation of a new Harvest. 3. (And lastly) in respect of that goodness and uprightness of heart, wherein they were more excellent then all their neighbours, who were consumed by death; even as the best and soundest of the grain which the harvest affords, is wont to be pickt out and laid by for *seed*. Now, whereas the *leaving of this seed* is ascribed unto God, *Except the Lord of Sabbath had left, &c.* it implieth one of these two things; either, 1. That the wrath and fury of the enemy were so implacably high against the *Jews*, that had not the *Lord of Hosts* himself opposed them in their way with his irresistible power, they had made an utter desolation of this people, and left them neither rush nor branch remaining; Or else, 2. It implieth, that the true reason why that remnant, or *seed*, which now escaped, was reserved, or preserved by God, was not the merit of their righteousness, as if God should have done unjustly in case he had not preserved them, but his meer grace, or his meerly-gracious respects unto that weak and imperfect righteousness, that was found in them. God, in strictness of speaking, is the Author onely of what he doth of Grace or favour, not of what he doth according

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to the exigency either of merit, or demerit, either in men, or Angels. But of these two I incline rather to the latter, as being of neerest affinity with the Apostles scope and argument in hand; which is (in effect) to prove and shew, that his Grace, not men, or their works, are the Authors of justification, and salvation upon it.

We had been [or, been made, or become] *as Sodom, and made like unto Gomorrha,*] meaning, that they, their race, and Nation, had been utterly extinct, and consum'd from off the face of the Earth, as these two Cities, with all their Inhabitants and respective families had been. The Prophet (it is probable) rather chose to express that παντολεθεία, or total ruine, between which and the Jewish Nation, there was but so short a step, as we have heard, by the mention of these two places *Sodom*, and *Gomorrha*, then in plain and direct terms, to smite the souls and consciences of the Jews, to whom he propheſied, so much the more effectually, to awaken them into some such thoughts and apprehensions, as these, that their sins were growing on apace to the like degree of provocation, with the sins of these cities, and that it would be their wisdome to take heed by their example of coming under the dint of the like fiery indignation of God, by rebelling against him, as they did. The Holy Ghost in his threatnings, and admonitory applications unto men to desist from sinning, very frequently re-mindeth them of what God hath done formerly in a way of punishment, or taking vengeance upon others, whether persons or nations; this being a method, or course much more piercing and convincing, then to deal with the consciences of men by simple and direct threatnings. For as men are more like to do, what, and as they have been accustomed to do, especially when

they shall also say and threaten that they will do so, then what they barely say or threaten they will do: so when God shall not only or simply threaten sinners, but together herewith remember them with what severity he hath been wont from time to time to handle such persons as they, executing the same or like judgments upon them, this must needs be like the piercings of a sword to an hard heart, and awake the secure conscience most effectually. *But go ye now unto my place, which was in Shiloh, where I set my Name at the first, and see what I did to it for the wickedness of my people Israel,* Jer. 7. 12, 14. *Therefore will I do unto this house, which is called by my Name, wherein ye trust, and unto the place which I gave to you, and to your Fathers, as I have done to Shiloh.* See also *Jer.* 26. 6, 9. and 44. 30. *Numb.* 16. 40. *Zech.* 1. 6. *Amos* 6. 1, 2. 1 *Cor.* 10. 5, 6, 7, *&c. Heb.* 3. 15, 16, *&c. Jude* v. 5, 6, *&c.* (to omit many others.) But this by the way.

Sodom and *Gomorrha* are both mentioned (probably) to shew that God spareth not one place, or people, more then another, when they are in the same condemnation, and under the like guilt of sin. Besides the naming of a plurality of Cities, whose Inhabitants respectively have been destroyed by God with the same severe destruction, for sin, representeth the like destruction, as so much the more likely to be inflicted upon any other people, that should sin after the same manner, or degree. Moreover, a double parallel of the misery, which a people was in imminent danger to have suffered, the more emphatically commends that interposure, whether of mercy, or of power, or of both, by which it was prevented. That phrase, ᾧ ὡς Γόμορρα ἂν ὡμοιάθημεν, *and should have been likened as Gomorrha,* signifieth, we should have been in all ages mentioned upon all occasions

ſions for a people exemplarily deſtroyed ruſh and branch by God as *Gomorrha* now is. The *Greek* Tranſlators uſe the like expreſſion elſewhere, ὡμοιώθη ὁ λαὸς μου ὡς οὐκ ἔχων γνῶσιν, *i. e. my people is become like* [or hath been likened] *as not having knowledg*; (Hoſ. 4. 6.) *i. e.* to a people which hath not knowledg: for which the *Hebrew* hath, *as they who judg the Prieſt*, or, contend with the Prieſt. So likewiſe, *Ezek.* 32. 2. Λέοντι ἐθνῶν ὡμοιώθης σὺ, καὶ ὡς δράκων.

Let us onely now (as formerly we have done) draw out ſome brief Obſervations from the Verſes laſt opened, before we make further progreſs in our Expoſition.

1. From theſe words, *verſ.* 24. *Even us whom he hath called*, ſo related, and underſtood, as the preceding Expoſition hath awarded, this Doctrine ariſeth; That *Thoſe onely are veſſels of mercy prepared by God unto glory, who by his calling them, have been prevailed with truly to beleeve*, *Mat.* 20. 16. and 22. 14. 2 *Tim.* 2. 21.

2. From the Particle, καὶ, *even*, or *alſo*, in the ſaid clauſe, οὓς καὶ ἐκάλεσε, *whom he hath alſo called*, ſo notioned as we were directed in the Explication, this may be obſerved; That *for God to call men unto the bleſſed eſtate of Juſtification, and Salvation upon it, ſo as to put them into an actual capacity of hearing and making anſwer accoraingly, is an act of a moſt Gracious condeſcention in him.* Iam. 1. 18. *Tit.* 3. 4, 5. *Eph.* 1. 7, 8, 9.

3. From theſe words, *Not of the Jews only, but of the Gentiles alſo*, (according to the import aſſigned unto them) this truth offereth it ſelf to Obſervation; That *ſometimes ſuch perſons, who in the judgment of men are moſt eſtranged from God, are as well, yea and as ſoon, prevailed with in his Evangelical call, to anſwer by Faith and Repentance, as thoſe, who in many reſpects were much more*

promising in this kind, then they. The *Jews* looked upon the Gentiles as strangers unto God, (as indeed they were) and on themselves as his household. Yet some of these Gentiles, the Apostle here informs them, obeyed the Evangelical *call* of God, as well as any of themselves, 1 *Cor.*6.9,10,11. *Eph.* 2. 1, 2, 3, 4, 5, 12, 13, *&c.*

4. From the Apostles end and scope (formerly declared) in citing these words, *vers.*25. *I will call them my people, which were not my people, &c.* it is not unworthy Observation, That, *Whatsoever God hath done in the world heretofore in any way of Grace, it is very possible that he may do the same, or the like again in our days, or at any other time. Zach.*10.8,10.

5. The tenor and import of the said words shineth the light of this Doctrine unto us; That *the posterities, or after generations, may remember themselves, turn unto God, and be owned by him for his people, whose forefathers so far forgot themselves as not to seek after him, or the knowledg of him.* 1 *Pet.* 2.10. *Eph.*2.12,13.

6. From these words, *And her* BELOVED [meaning, and I will call her Beloved] *which was* NOT BELOVED, this Doctrine issueth; That *that love which God beareth unto men before conversion, and whilst they are yet impenitent and unbeleeving, though it be simply, and in it self great, yet is it no love, in comparison of that affection, which he beareth unto them afterwards. Ioh.*14.21,23. and 16.27. *Rom.*8.17. 1 *Cor.* 2.9. *Luke* 15.20,22, 23, *&c.*

7. These words, *vers.*26. *There shall they be called the children of the* LIVING *God,* according as they were notioned in the preceding Exposition, exhibit this Observation unto us, That *such persons, who are really and with the whole heart converted unto the true God, shall be notably*

notably differenced by him from worſhippers of Idols, and from the children of any other God. *Exod.* 9. 3, 4, 6, 7, 25, 26. *Heb.* 11. 29. *Rev.* 3. 9.

8. From the Prophet *Eſays* CRYING *concerning Iſrael*, verſ. 27. *Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved*, it may be obſerved, That *the greateſt vehemency of affection is then eſpecially required in a meſſenger of God, when the meſſage which he is to deliver from God unto men, is of great conſequence unto them, and yet very hard, or unlikely, to be entertained or beleeved, by them.* Both theſe properties, or characters, are eaſily diſcernable in the meſſage now mentioned, put by God into the mouth of his Prophet to be uttered by him in the ears of the people. *Iſai.* 58. 1. *Hoſ.* 5. 8, 9, *&c.* *Ionah* 1. 2.

9. From the tenor and literal import of the ſame words or meſſage, *viz.* That *though the number of the children of Iſrael were as the ſand of the Sea, yet, &c.* this Doctrine faceth the world; That, *When God at any time entereth into a diſtrict and cloſe judgment with a People, or Nation, though never ſo confident (generally) of their own goodneſs, yet there are very few amongſt many that will be found able, or meet, to ſtand before him, or to eſcape the judgment.* *Ier.* 3. 14, 16. *Iſai.* 17. 4, 5, 6. *Deut.* 28. 62. 1 *Pet.* 3. 20.

10. From the typical import of the ſaid words, together with the Apoſtles ſcope in citing them (both ſpecified in their opening) this Doctrine ſheweth it ſelf, That *amongſt thoſe many who are called by the Goſpel, and make ſome kind of profeſſion of it, the number of thoſe that will at laſt be ſaved, will be but ſmall, comparatively.* *Mat.* 7. 13, 14. and 10. 26. *Luke* 12. 23, 24.

11. Theſe words, verſ. 28. *and cut it ſhort in righteouſneſs*, (ſo importing as hath been affirmed,) afford

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us this for obſervation; that *God, when he intends to take a through and full vengeance on a wicked people, or Nation, commonly ſpareth,* or *ſheweth favour, to thoſe that are upright and juſt, if any ſuch be to be found amongſt them.* 2 *Pet.* 2.5.7.9. *Iſai.* 17.5.6.7. & 65.8.9.10.

12. From theſe words, verſ. 29. *Except the Lord of Sabaoth had left,* &c. this Doctrine putteth forth: *In publique calamities and deſolations, if any, though never ſo ſmall a number, eſcape, it is to be aſcribed to the interpoſure of the Grace and power of God, to effect it, not to chance, nor yet either to the inability and weakneſs or to the remiſſneſs of the enemy to have deſtroyed even theſe alſo.* *Iſai.* 14.22.23.30. & 15.9. & 17.6. & 37.31.32. & 46.3. *Jer.* 39.16.17.18. & 44.27.28. & 33.8.

13. From theſe words, *had left* Us A SEED, (the metaphor ſo underſtood, as interpreted) theſe three particulars are obſerveable: 1. That *a numerous people, or Nation, amongſt whom God hath been truly worſhiped, and this for a long ſeaſon, and whom he hath time after time countenanced from Heaven with wonderfull preſervations and deliverances, may notwithſtanding for their wickedneſs be deſtroyed by him to a very ſmall number remaining.* *Deut.* 28.61.62. *Iſai.* 17.4.5. 2. That *thoſe few to whom God ſheweth mercy in publick miſeries and calamities, are (commonly) the beſt, and moſt righteous in thoſe places, where ſuch ſad executions are done.* *Pſal.* 33.18.19. *Jer.* 3.13.14. *Iſai.* 3.8. compared with *verſ.* 11. *Iſai.* 4.2.3. 3. And laſtly, That *when God hath ſeverely puniſhed a Nation for ſin, and waſted the inhabitants to a very few, for the moſt part he ſo bleſſeth the remnant that is left, that in time he maketh a great and flouriſhing Nation of them.* *Iſai.* 4.4.5.6. & 6.11.12.13. & 41.17.18. *Gen.* 9.1. *Iſai.* 37.31.32. *Jer.* 33.9.10, &c.

Laſtly, from theſe words, *we had been as Sodom, and*

ſhould

should, &c. it may well be observed, That *no City, Nation, or people, have received any such measure of severity from the hand of God for sin, but that any at her City, or Nation whatsoever under Heaven, is liable unto the same, yea and certainly shall receive it upon the like provocations.* Dreadfull above measure was the overthrow and destruction of *Sodom* and *Gomorrah,* and yet the *Jews* and *Jerusalem* it self were in danger of having the same line of destruction stretched over them also. *Hos.* 5.5.12. 2 *King.*23.27. *Deut.*6.14.15.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained unto righteousness, even the righteousness which is of Faith. But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? Because they sought it not by Faith, but as it were by the works of the Law; As it is written, Behold I lay in Sion a stumbling stone, and rock of offence: and whosoever beleeveth on him, shall not be ashamed. *Vers.* 30. 31. 32. 33.

It is evident from the particle, ὖν, *then* [*what shall we say then?*] that the Apostle, in *vers.* 30. and 31. intends either to draw up (in breif) the sum and substance of what he had lately argued and proved more at large, or else (which I rather judg) to declare and avouch a certain inference and conclusion from his premises, which he conceived soveraignly necessary for his countrymen the *Jews*, for whose sake the disputatory part of this epistle was chiefly undertaken, to take knowledg of, and consider, *viz. that the Gentiles,* though *they followed not after righteousness, had* yet now *attained unto righteousness,* &c. *But Israel, which followed after righteousness,* &c. But whether he intends this inference as the consequent meerly and simply of those prophetical passages which he immediately before alledged,

vers. 25.26.27.28.29. (which seems to be sence of Expositors more generally) or of the main discourse managed in the preceeding part of the chapter, from *vers.* 6. to *vers.* 30. whereunto the said passages onely serve in a collateral, applicatory, and alluſive way (as hath been shewed) may be some question; although I suppose the truth in the question to be near at hand. For evident it is by the light given in the unfolding of the passages, that neither of the testimonies cited from *Hosea*, verse. 25.26. doe directly, or of themselves, prove (no nor so much as speak of) the conversion of the Gentiles unto God, much less do they prove their justification by Faith. Therefore the said Corollary, or Conclusion, concerning the Gentiles obtaining righteousness by Faith, and the *Jews* non-obtaining it, by seeking it as it were by the works of the Law, is not any thing that follows from the said testimonies, simply considered; but from the just tenour and import of the premised discourse in this chapter, of which these testimonies are but a part, and this not so intrinsecal or essential to it neither, but onely mentioned by the Apostle, as proper and sufficient by their typical import to prevent or answer such an objection, which he knew the *Jews* were ready to make against that Doctrine, which he had now built up (as we shewed more particularly in our exposition of the said testimonies, respectively.)

If it be demanded, How, or by the mediation of what principle in reason, doth it follow from the main body of the discourse carried along this chapter, that either the Gentiles, who followed not after righteousness, yet attained unto righteousness, or that the *Jews*, following after the Law of righteonsness, did not attain thereunto? I answer, that both these Consectaries

taries clearly and directly follow from the Apostles Doctrine of Justification by Faith, onely by the mediation of these two suppositions (both plainly asserted by him in the words before us;) 1. That the Gentiles did beleeve: from hence it follows, that if righteousness, or justification, be by Faith, then they (the Gentiles) beleeving, must needs be justified, or (which is the same) *attain righteousness*. 2. That the *Jews* sought righteousness, or justification, otherways then by Faith, *viz. as by the works of the Law.* From hence likewise it clearly follows, that if justification be by Faith, and by no other means attainable, then the *Jews* seeking it otherwise then by Faith, *viz. by the works of the Law,* must needs miscarry, and never come to be justified. And the truth is, that the double consectary we speak of, and which the Apostle delivers, verse 30. 31. cannot in either branch of it, be conceived to be the result or consequence of any other premises, or Doctrine whatsoever, but onely of Justification by Faith; least of all can it be imagined to be the sequel of any such Doctrine, or discourse, wherein a Reprobation of men under a personal consideration from eternity should be asserted, it being altogether irrelative hereunto. So that here again we have another impregnable argument to evince and prove, that the Apostles theme or subject matter discoursed all along in the precedure of this chapter, was not the Doctrine of such, either Election, or Reprobation from eternity, whether *divisim*, or *conjunctim*, which swims down the stream of the commentations of men upon the chapter, and out of which the generality of Ministers now upon the stage, have taken, and given it in stead of Orthodox and wholesome nourishment unto their people, but that Great point of contest between him, and his

Jewish Antagonists, wherein he had laboured from the beginning of the Epistle untill now (some few necessary digressions haply excepted) and wherein he labours yet further in the two Chapters next following, I mean, the Doctrine of Justification by Faith, and not *by the works of the Law.* Let us now go on to the Explication of the words before us, and so draw to a conclusion.

What shall we say then?] This is an Interrogative form of words, familiar with this Apostle, to provoke, either himself, or others, or both, to consider, sometimes what may reasonably be objected against, otherwhile what may certainly be deduced, or concluded from, things formerly argued, and asserted. We met with the same words, *vers.* 14. where we spake somewhat of them.

That the Gentiles which followed not after righteousness, &c.] These words, with those which follow to the end of the next Verse, are an answer given by himself to this question or demand, *What shall we say then? Then, i. e.* things being thus, as I have now declared unto you, touching the counsel and purpose of God, about the justification of men. What follows from hence? Clearly this (saith he, in effect) amongst other things; *viz. That the Gentiles which followed not after righteousness, have* [notwithstanding] *attained unto righteousness, &c.* The universe of mankind is frequently in Scripture divided into *Jews* and *Gentiles*, *Rom.* 2. 9, 10. *Acts* 21. 21. *Rom.* 3. 9. (besides other places,) as the *Gentiles* are subdivided into *Grecians* and *Barbarians*, *Rom.* 1. 14. though (possibly) the *Greeks* numbred the *Jews* themselves amongst their *Barbarians*. So that by, *the Gentiles*, are meant the rest of the Inhabitants of the world, the posterity of *Abraham* by the line of *Jacob* onely excepted. Yet not all these Inhabitants neither,

neither, but such of them onely who beleeved. It is usual in the Scriptures to ascribe that to a generality or multitude indefinitely expressed, which in strictness of speech belongeth onely to some, sometimes onely to a few, yea sometimes onely to one, of this generality. Thus our Saviour, by those that *beleeve, Mark* 16. 17. understandeth only some, yea probably some few onely of this qualification or capacity. *And these signs shall shall follow* THEM THAT BELEEVE : *in my Name they cast out Devils, they shall speak with new tongues, They shall take up serpents, &c.* His meaning is not, that all without exception that should *beleeve* in him, should be workers of Miracles, this being contrary to that of our Apostle, --*Are all workers of Miracles? Have all the gifts of healing? do all speak with tongues* [a], *&c.* but that those who should *beleeve* in him should have persons amongst them, or of their holy Corporation, that should be indued with such miraculous gifts as these. Thus also *Matthew* imputeth that to the THEEVES (indefinitely) that were crucified with *Christ, Matth.* 27. 44. which was done onely by one of them, as is evident from *Luke* 23. 39, 40. So likewise the *Disciples* are said to have had indignation at the womans pouring out the box of precious ointment upon our Saviours head, and to have said, *To what purpose is this waste, Matth.* 26. 8. and *Mar.* 14. 4. some are said to have indignation at it, yet it appears from *Ioh.* 12. 4, 5. That it was onely *Judas Iscariot* that was in this condemnation. There are many other instances of like kind in the Scriptures [b].

[a] 1 Cor. 12. 29, 30.

[b] See Mr *Ainsworth* on *Num.* 21. 21.

The Gentiles here spoken of are said, *not* to have *followed after righteousness*, (the Participle of the Present tense, διώκοντα, being put for the Pluperfect tense, δεδιωκότα) *i. e.* not to have sought after righteousness, or not to have steered a course in order to the obtaining of

such a thing. The Verb, διώκειν, among some other acceptions, signifies to seek after or prosecute a thing in the nature of an end, or design, as *viz.* with diligence, and seriousness of intention, 1 *Cor.* 14. 1. *Philip.* 3. 12, 14. 1 *Thes.* 5. 15. 1 *Tim.* 6. 11. (to omit many others.) When he saith, *the Gentiles, which followed not after righteousness,* he doth not imply, that there was none, or that there was never any of this sort of men, that gave themselves to ways and works of *righteousness,* or that desired and endeavoured to approve themselves unto God, as *righteous,* (for besides *Cornelius* of whom we read *Acts* 10. we understand upon very credible terms from other Histories and Writings, that there were divers found among the Gentiles that were great Professors and Practitioners too, of righteousness,) but his meaning is, that the generality of those, who were now known to have beleeved the Gospel, and so to be justified, were none of those, who much minded any *righteousness,* but *had walked according to the course of this world, according to the Prince of the power of the air, the spirit that worketh in the children of disobedience, fulfilling the desires of the flesh, and of the mind, abominable, and to every good work reprobate.* For in saying, that *they followed not after righteousness,* his meaning is, that they lived very wickedly, and prophanely, and in high contempt of all righteousness: the Phrase being an *Hebraism,* wherein Adverbs of denying signifie the contrary unto that, to which they are applied [c], examples whereof we have many, *Rev.* 12. 8. 11. *Heb.* 10. 38. *Levit.* 9. 7. 1 *Cor.* 10. 5. *Ier.* 22. 30. *Prov.* 28. 13, *&c.*

[c] Non præ valuit, pro devictus est, figura est, ut dixi, Hebraica, qua adverbia negandi ejus, cui adhibentur, contrarium sign ficant. *Med. in Apocal. c.* 12. *vers.* 7, 8.

The reason why the Apostle here mentioneth the case or condition of the beleeving Gentiles in this point, That *they followed not after righteousness,* (probably) is

is this; to prevent the *Iews* that they might not object it unto him, when he ſhould avouch their juſtification, by beleeving, and this in oppoſition to their (the *Jews*) ſinful and unjuſtified eſtates, by means of their unbelief, notwithſtanding their *willing* and *running* after juſtification in their way of works. For it hath ſome colour or face of a thing improbable, that they who never minded or looked after *righteouſneſs*, but had lived looſly, wickedly, and in abominable Idolatries all their days before, ſhould on the ſudden, and this only by beleeving in another, be made righteous; and on the other hand, they who had zealouſly, and with all ſeriouſneſs of intention, always lift up their hearts unto righteouſneſs, had been diligent obſervers of a moſt excellent Law preſcribed unto them by God himſelf, ſhould notwithſtanding be rejected as ſinners, and condemned. Therefore the Apoſtle, to ſhew that he was very well aware of this Objection againſt the Juſtification of the Gentiles by Faith, and withal that he finds nothing in it to incumber his mind or judgment touching the truth and certainty thereof, avoucheth the truth of ſuch their juſtification, as it were in the very face and preſence of this Objection.

Have attained unto righteouſneſs, even the righteouſneſs which is of Faith.]Κατέλαβε δικαιοσύνην, *i.e.* overtook or laid hold on, *righteouſneſs*; meaning, that when righteouſneſs, or juſtification, came to be preached and offered unto them in the Name of *Jeſus Chriſt*, in the Goſpel, they ſoon accepted and received it at the hand of God, upon the terms on which it was offered and held forth unto them, *viz.* by beleeving. And accordingly the Apoſtle ſpecifying and diſtinguiſhing that kind of *righteouſneſs*, which they thus unexpectedly obtained, calleth it, *The righteouſneſs of Faith*, δικαιοσύνη τῆς

ἐκ

ἐκ πίστεως. As if he should have said, When I affirm that the *Gentiles who followed not after righteousness, yet attained unto righteousness*, I mean not any such *righteousness*, as that which the *Jews* dream of, or which consists in a strict and perfect Observation of the Law, (living as they had, they were manifestly uncapable of any such *righteousness*,) but that *righteousness* I mean, which according to the gracious compact and Covenant of God established with the world in that behalf, is obtained by Faith in Jesus Christ, and consisteth in the pardon and forgiveness of all a mans sins, as I have formerly shewed and proved unto you, *Cap.* 3. 24, 25, &c. And again, *cap.* 4. 5. compared with *vers.* 6, 7, 8.

By the way, when he saith, *chap.* 4. 3. That *Abrahams beleeving God was imputed unto him for righteousness*, and *vers.* 5. *That to him, who beleeveth on him, that justifieth the ungodly, his Faith is counted for righteousness*, he differs onely in expression, not in sence or meaning from himself in this place, where he affirms *righteousness*, to be of, or by, *Faith*, not *Faith* it self, or so counted by God. For as these two expressions, *Christ is the salvation of the world*, and, *The salvation of the world, is of, or by, Christ*; though they differ in formality of expression, yet rightly understood, differ not in sence or substance of matter: so neither is there any material, but verbal difference onely between these two, *Faith is a mans righteousness*, and *a mans righteousness is of, or by, Faith.* For when it is said, *Faith is a mans righteousness*, it cannot, according to principles of common sence, be looked upon as *propositio formalis*, a proper, or formal Proposition, there being nothing more apparant, then that a mans beleeving is not the same thing, either in whole or in part, with the forgiveness of his sins;

ſins; but muſt needs be conceived to be *propoſitio cauſalis*, or *conſecutiva*, wherein the effect is predicated of the cauſe, or the conſequent of the antecedent; of which kind there are many in the Scriptures.

When the Apoſtle ſaith, that *the Gentiles which followed not after righteouſneſs, yet attained the righteouſneſs which is of Faith*, he doth not ſuppoſe, or imply, that that Faith by which they attained this *righteouſneſs*, was given unto them by God whilſt they ſlept, or without the exerciſe of their intellectual abilities, reaſon, judgement, underſtanding, *&c.* or that they were neceſſitated by him to receive it, and could do none other but beleeve, or the like; all that can be inferr'd from the ſaid period in this kind, may be reduced to theſe three particulars; 1. That God graciouſly over-look'd and winked at the times of their former ignorance, and the many abominations, which during theſe times, they had committed, and that, theſe abominations notwithſtanding, he vouchſafed the Goſpel in the letter, and oral miniſtery of it unto them, together with ſuch diſpenſations of his Spirit, which ordinarily, at leaſt in theſe times, did accompany this Miniſtery. 2. That they, falling in, and going along with the gracious overtures and motions of the Spirit of God within them in order to their beleeving, did through the Grace and bleſſing of God upon their endeavours in this kind, arrive at this *fair haven* of peace and ſafety; (I mean, did actually beleeve.) In reſpect of theſe two, that which is cited by our Apoſtle (in the next Chapter) from the Prophet *Eſai* is verified in them; *I was found of them that ſought me not: I was made manifeſt unto them that asked not after me.* 3. (And laſtly) That theſe Gentiles beleeving, God kept covenant and mercy with them, and juſtified them accordingly. But Gods

being *found of those who sought him not* (in this sence) is no argument to prove, either, 1. That those who do unfeignedly seek after him, are not in a more likely and hopeful way of finding him, then those who seek not after him: *If thou seek him, he will be found of thee,* 1 *Chron.* 28. 9. See also *Prov.* 8. 17. There is no such promise made to those who shall not seek him. Or, 2. Doth it prove, that those, who living under the sound of the Gospel, and ministery thereof, shall from time to time neglect the Grace and great salvation offered by God therein, are not further off from finding him, or in a worse and more disadvantagious posture for beleeving, every day then other; although (it is true) a man can be under no such disadvantage through any neglect whatsoever, but which by a proportionable care and diligence, may very possibly at any time be redeemed. Or, 3. (And lastly) doth it prove, that God is, or will be found savingly by any person whatsoever at any time, but onely then or at such times, when his minde, heart and soul are seriously ingaged and intent about, and upon, those means, whereby, and wherein, he is to be found, and which he vouchsafeth unto men for such a purpose. Nor do the words, *I was found of them that sought me not*, at all import any saving discovery or manifestation of God unto those, who at that time, when he was thus discovered unto them, did not seek him, or at least carefully attend to those means, by which he was thus discovered unto them; but onely unto those, who had not in all the foregoing part of their lives, sought after him.

Verse 31. *But Israel which followed after the Law of righteousness, hath not atained to the Law of righteousness*] *Israel* is that honourary Name which was imposed by God himself upon

upon that famous Patriarch and Progenitor of the Jewish Nation, otherwise known by the name of *Iacob*. The signification of this name (in part) together with the occasion of the imposition of it, are declared *Gen.* 32.28. & 35.10. Sometimes the whole and intire posterity of this Person is signified by this name, *Israel*. This signification of it is frequent and obvious in the Scriptures. Sometimes again it signifies, not the universality, but onely the generality, or main body of that people, who were and are his posterity, as distinguished from those amongst them, who were righteous and just, and true worshipers of God. In this sence the Prophet *David* useth it, *Psal.* 81.11.13. *But my people would not harken unto my voyce, and Israel would none of me:* And again: *Oh that my people had harkened unto me, and* ISRAEL *had walked in my ways.* This is the signification of it in the place before us. Sometimes it signifies, not this generality neither, but onely some considerable number or part of it. Thus *Moses* useth it; *Num.* 25.3. *And* ISRAEL *joyned himselfe unto Baal-peor.* Somtimes it signifieth the ten tribes, which rent themselves from the house of *David*, in opposition to the other two tribes, which are oft expressed by the name, *Iudah*. Thus the Prophet *Hosea* useth it: *Though thou Israel play the harlot, yet let not Iudah offend*, *Hos.* 4.15. And lastly in a more emphatical and strict sence, it signifies onely that part of this posterity or people, who resemble their Father *Israel* in Faith and holiness. Thus our Apostle useth it in this Chapter, *vers.* 6. *For they are not all* ISRAEL, *who are of Israel.* Yet in this place (and probably elsewhere) it may (I confess) signifie those, who resemble *Israel* the Patriarch in his Faith and holiness, whether according to the flesh they be descended from him, or no. See *Gal.* 6.16. *Ioh.* 1.47.

Now the unbeleeving party of *Iſrael*, or of the *Iews*, are here ſaid to have *followed after the Law of righteouſneſs*. *Calvin* (with whom *Eſtius* alſo herein accords) concieves the Apoſtle ſpeaking by the figure *Hypallage* in theſe words, *the Law of righteouſneſs*, and that he means, the righteouſneſs of the Law; but in the latter clauſe, by *the Law of righteouſneſs*, he underſtands the norm, or *rule of righteouſneſs*. But this is altogether improbable: becauſe the Apoſtle aſſigns this for the reaſon why *Iſrael* attained not this *Law*, *viz.* That *they ſought it not by Faith, but as it were by the works of the Law*. Now to ſeek to attain the rule of *righteouſneſs*, which is nothing elſe but the Law, *by the works* (*i.e.* by doing the works) *of the Law*, is ſo far from being a reaſon why men ſhould not attain unto this rule, or Law, that there is no other way, or poſſibility to attain unto it, but by theſe *works* only. Some Expoſitors, *by the Law of righteouſneſs*, underſtand, ſimply *righteouſneſs* it ſelf; as they ſuppoſe this Apoſtle (by an *Hebraiſm*) elſewhere by *the Law of ſin* (*Rom.* 7. 23. 24.) meaneth, ſin it ſelf. And ſo by, *the Law of the mind* (*Rom.* 7. 23.) the mind it ſelf: and again, by *the Law of the Spirit of life*, the life of the Spirit, *&c.* *Rom.* 8. 2. But it is very improbable that by the *Law of ſin*, he ſhould underſtand only *ſin*, barely and ſimply conſidered; and not rather ſome property or adjunct of *Sin*, anſwerable in ſome reſpect unto a Law, (as Expoſitors upon the place more generally reſent and explain.) There is the ſame reaſon of thoſe other expreſſions, *the Law of the mind*, and, *the Law of the Spirit of life*. And (to the place in hand) if by the [or, a] *Law of righteouſneſs*, nothing ſhould be meant but *righteouſneſs* ſimply, there can no good reaſon be given, why the Apoſtle, ſpeaking of the Gentiles, ſhould onely ſay,

say, that they *followed not after righteousness*, and again, *attained not unto righteousness*; but speaking of the *Iews* should enlarge his expression, and say, not simply that, *they followed after righteousness*, but, *they followed after the Law of righteousness*; and again, *they attained not unto the Law of righteousness*. Therefore some others (with more probability) by *the Law of righteousness*, here understand, *the way of righteousness*, *i.e.* the way or method of such a *righteousness*, which they conceived would please God [a]. I conceive, that by *the Law of righteousness*, which the *Iews* are here said to *follow*, the Apostle meaneth, some Law, rule, or terms, upon the observation whereof God hath suspended the Justification of men, and to the observation whereof he hath annexed the same by covenant or promise. The Iews, first, conceived in general (and herein they were not mistaken) that God had appointed some *Law* or rule for the justification of the world, without the observation whereof by men, he was resolved not to justifie any: 2. They apprehended, and this with confidence, in particular, that that *Law* or rule which he had appointed in this kind, and without the observation whereof, he was purposed to justifie no man, was that *Law*, or body of precepts, which God delivered unto *Moses* on mount *Sina*, as appropriate unto them and their nation, and those that should proselyte-wise incorporate with them, to observe. This *Law* (saith the Apostle) they *followed after* [*i.e.* endevored to observe and keep] as, or as if it had been, *the Law of righteousness*, according unto which God intended to justifie men. But by occasion of this dangerous and sad mistake (as he saith, in effect, in the verse following) *they attained not unto the Law of righteousness*] i.e. they never came to understand, and so were in no capacity to observe, the true LAW *of righ-*

[a] Νόμ@ hic viam significat... Judæi quærebant viã justiciæ ejus, qua Deo placeret, sed frustra plerique. Hug. Grot. in locum.

righteousneſs indeed, which our Apoſtle elſewhere calleth *the Law of Faith*[a]. The original, οὐκ ἔφθασε, tranſlated, *attained not*, properly ſignifieth, prevented not, or came not before. So that his meaning may be, that though the *Jews* contended might and main about the obſervation of ſuch a *Law* which they imagined to be the *Law*, eſtabliſhed by God for the juſtification of men, whereas the Gentiles neither minded this, nor any other, in order to the obtaining ſuch a privilege, or bleſſing, as juſtification is; yet they [the *Iews*] came no whit neerer or ſooner, to the true *Law* of juſtification, then the Gentiles. Or if we here conſtrue the negative, οὐκ, by the rule lately delivered, the Apoſtles meaning, in ſaying that the *Iews*, οὐκ ἔφθασαν, did not prevent the Gentiles in there attaining, or coming to, the *Law* of juſtification, muſt be this, that they came far behind them in this race; or, that whilſt the Gentiles ſubmiting to the Law of righteouſneſs appointed by God, came to be juſtified, they remained in the guilt of their ſins, and under a ſentence of condemnation. Some interpret this clauſe, *attained not unto the Law of righteouſneſs*, as if the meaning were, that the *Iews* did not attain unto the righteouſneſs of that very *Law*, which they *followed after*, i.e. of the *Moſaical* Law, falling many ways ſhort in their obſervations of it. But the reaſon given (in the verſe following) of their non-attainment in this kind, riſeth up againſt ſuch an interpretation. For their non-ſeeking of righteouſneſs by Faith, can be no reaſon why they did not perfectly obſerve or fulfil the Law of *Moſes*.

[a] Rom. 3 27.

By the way, the reaſon why the Apoſtle here mentioneth the *Iews* their *following after a Law of righteouſneſs*, ſeemeth to be, that he might anticipate them in this pretence, and declare, that their zealous *willing* and *running* for juſtification in ſuch a way, which God never

never appointed for their justification, was so far from furthering them in the great business of Justification, that it set them at a far greater distance from it. But because the *Iews* might (probably) think this a strange, or hard saying, that *following* so hard as they did, after *the Law of righteousness*, they should be never the nearer to it, but rather the further off, the Apostle gives them an account of such his saying in the words following.

Wherefore? because they sought it, not by Faith, but as it were by the works of the Law: for they stumbled at that stumbling stone.] Διατί; *Wherefore?* as if he had said, Doth any man ask, *Wherefore*, or how, cometh it to pass, that the *Iews*, who *followed after the Law of righteousness*, should notwithstanding be as far, or further off, as the Gentiles, from *attaining unto the Law of righteousness?* I will tell you, (saith he) the clear reason hereof is this; *Viz. Because they sought it not by Faith, but as it were, &c.*] These words, *they sought it* [meaning righteousness or justification] are not in the Original, but left to be understood and supplied from the former Verse: and are necessarily inserted by our Translators, to make the sence more obvious and plain. The former clause, *because they sought it not by Faith*, borrowing the Particle, ὡς, as, from the latter, may be read thus; *Because they sought it not as by Faith, i.e.* as if it were by Faith. Such borrowing and lending of words as this between neighbour sentences, is frequent in the Scriptures. The reason why the *Iews attained not the Law of righteousness*, [or justification] which yet *they followed after* [though in a mistake] is said to be, 1. (In the Negative,) *Because they sought it not by Faith*, or, because they *followed not after this Law*, by the way of *Faith*; they thought beleeving in *Iesus Christ* would never bring them to it: 2. (In the affirmative,) Verse 32.

mative) because they sought it [or, *followed after it,*] as it were *by the works of the Law,* [or, ὡς, *as by the works of the Law,*] *i.e.* as if it had been [to be attained] *by the works of the Law.* The Particles, ὡς, and ὡσεὶ, are frequently used in such a construction, *Mar.* 14.48. *Ioh.* 15.6. *Rom.* 3.7. and in other places. Or the Apostle may thus speak, they *sought it as it were by the works of the Law,* either in an oblique manner to tax the confidence of the Jews, who looked upon their *works,* as if they had been the *works of the Law,* when as some of them were the *works* of the Devil, *Ioh.* 8.41, 44. and few or none of them in truth and strictness of construction, *the works of the Law*; or else to discover their error unto them, who supposed that such a *righteousness,* which should, or would, render a person accepted with God unto salvation, was to be attained by such an observation of the Law, as either themselves, or any other person of mankind, were in a capacity to perform; whereas such a supposal is an untruth, in as much as the best and holiest mens endeavoured observations of the *Law,* are but *as it were the works of the Law, i.e.* things, or works, somewhat like, or of some affinity, with the *works of the Law,* but not strictly and completely these *works* indeed. In which respect he frequently elsewhere denieth all possibility of justification in the sight of God by the *Law,* or the *works* thereof. The reason why the *Iews* pursued not *the Law of righteousness* by the way of *Faith,* but by the *works of the Law* (or rather, by *works* somewhat like to those required by *the Law,*)is rendred in the following clause.

For they stumbled at that stumbling stone.] In the Original it is, τῷ λίθῳ τοῦ προσκόμματος, *at the stone of the stumbling.* For if we make either of the Articles emphaticall, there is no reason (I conceive) why not the

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other also. If we make them both emphatical (which I judg to be their native construction here, respectively) the former must be understood to insinuate, or point at, the signality or remarkableness of the Stone here spoken of; the latter, at the like extraordinary remarkableness of the *stumbling* here intended likewise; like unto which for matter of danger, and sadness of consequence, there is no *stumbling* besides whatsoever, unto which men are obnoxious. The *Stone*, at which the *Jews* are here said to have *stumbled*, as appears both by what went before, as also by what immediatly followeth, signifieth *Christ*, who is elsewhere called *a chief corner stone, elect and precious*[a]; the import or effect of which honourable Epithites, or appellations, is asserted unto him in the said Verse (immediatly following) in these words: *And whosoever beleeveth on him, shall not be ashamed*, [or confounded.] So that he may well be termed ὁ λίθος, THE *Stone*, κατ' ἐξοχὴν, or, *That Stone*, no property whatsoever of a *stone*, being ever vested in any subject whatsoever of a like transcendent worth and excellency. [a] 1 Pet. 2 6.

Again, as the *Stone* here spoken of is the most signally and wonderfully excellent amongst all *Stones*, so is the *stumbling* here specified the most signally dangerous and dreadful amongst all *stumblings*. Of this both *stumbling*, and *stone*, this *Stone* it self speaketh, (*Mat.* 21.44.) *And whosoever shall fall* [*i.e.* shall so stumble at, or on] *this stone as to fall on it*, συνθλασθήσεται, *shall be broken*, [or, shattered, and dash'd in pieces;] meaning, that whosoever shall take any such offence at *Christ*, or his Doctrine, as neither first, nor last, to beleeve in him, and profess him in the world, shall be utterly undone hereby, and never find help or healing, for his wound. *But on whomsoever it shall fall, it will grind him to pow-*

der, i. e. yet his case shall be much more miserable then the others, who having once beleeved on *Christ*, and professed his Name, so (as it were) coming under him, and his grace and power, shall notwithstanding apostatize from him, and turn head against him afterwards. Of the same, both *Stone*, and *stumbling* likewise, in type, the Prophet *Esai* had spoken long before. *And he shall be for a Sanctuary* [meaning, unto those who shall betake themselves for refuge unto him,] *but for a stone of stumbling, and for a rock of offence to both the house of Israel, for a gin and a snare to the Inhabitants of Jeruſalem. And many among them shall stumble, and fall,* [b] Isa. 8, 14, 15. *and be broken, and be snared, and be taken* [b]. The meaning is, that many of the ten Tribes, and many of the two Tribes also, not being aware of, or, not minding the truth and faithfulness of God in his Word, as well in his threatnings, sent by his Prophets unto them, as in his promises, would suffer hereby very grievously, some in one kind, some in another, some to a lesser, some to a greater degree.

By the opportunity of the happy enterview of the Scriptures now met together in our present discourse, to give some check to that daring and devouring Error, which blasphemously lifteth up it self against him, whom our Apostle (as we heard towards the beginning of this Chapter) stileth, *God blessed for ever*, insultingly, and as it were to his face, telling the Lord *Iesus Christ*, that he is not God. In the passage now cited from the Prophecy of *Esay*, He that is termed *the stumbling stone*, and *Rock of offence, &c.* is expresly said to be, *the Lord of Hosts* HIMSELF (*Esay* 8. 13. compared with *vers.* 15.) whereas in the Scripture before us, this *stumbling Stone, and Rock of offence*, is as plainly signified to be Christ; *Behold*, I *lay in Sion a stumbling stone*,

stone, and rock of offence, &c. Evident it is that He who *layeth the stumbling stone*, here spoken of, in *Sion*, is not the same (I mean, personally the same) with *the stumbling stone* it self *laid* by him. Therefore, 1. If the *stone* it self *laid in Sion*, be the *Lord of Hosts*, then he that *layeth* it must of necessity be conceived be the *Lord of of Hosts* also; unless we shall say that the *Lord of Hosts* may be *laid*, or disposed of, by a creature, or one inferiour to himself. If then both the *layer* of this *stone*, and the *Stone* it self *layed*, be the *Lord of Hosts*, and yet are not, cannot be, personally the same, it undeniably follows that there is a plurality of persons subsisting in the same divine essence, and interessed herein. There is no evading this argument or consequence, but by denying the Sun to be up at noon day; I mean, by denying the Supream Being, which we call *God*, to be signified by, *the Lord of Hosts*; a denial, which the Scripture in twenty places, and in ten, laughs to scorn. 2. If *Christ* be this *Stumbling Stone*, (as *Paul* supposeth) and the *Lord of Hosts* this *stumbling stone*, also (as the Prophet *Esay* affirmeth) it roundly follows, either that Christ is the *Lord of Hosts*, [*i. e.* really, properly, and truly God] or that this *Stumbling Stone*, is not one, but two *Stones*: which yet is contrary to our Apostles supposition, in these words, As It Is Written, *Behold I lay in Sion a stumbling Stone, &c.* which implieth that that *stumbling Stone*, which he speaks of, was the same with that, of which the Prophet wrote long before. But this onely by the way.

The reason why the Jews *followed not after the Law of righteousness*, by the way of *Faith*, or beleeving, which would have led them thereunto, the Apostle declares to be, their *stumbling at that stumbling Stone. For they stumbled, &c.* meaning, that they disliked, hated, were of-

fended at, and rejected Jesus Christ, being indeed such a person, who by reason of his deep poverty, and humiliation in the days of his flesh, and especially by his suffering the most ignominious death of the Cross, may very possibly be rejected, and not be beleeved on, as the great Saviour sent from God unto the world, by earthly-minded men, and such, who are either less intelligent, or less considerate of the nature, counsels and ways of God, as far the greater part of men in the world are. The reason properly why any man *stumbleth*, at a *stone*, stick, or the like, in his way, is not so much, or so frequently, want of light sufficient to discover unto him the *Stone*, block, or stick in the way, at which he *stumbleth*, as the want of consideration, and sufficient taking heed lest he should, or doth, *Stumble* at any such thing. The occasion of a mans *stumbling*, is partly the *offendiculum* it self in respect of the nature or quality of it [*i. e.* the thing at, or against, which he stumbleth,] partly also the scituation or lying of this thing, in such, or such a place, as *viz.* 1. Below, or on the Earth; 2. In that part of the Earth, where a mans way lyeth. So then the reason why the *Jews stumbled* at *Christ*, (and there is the same reason why any others stumble at him) was onely their own voluntary and very-vincible ignorance of him, together with such evill principles and dispositions in them, all voluntary also, as were the causes of this ignorance, as *viz.* pride, covetousness, earthly-mindedness, self-conceitedness, estrangement from God, *&c.* They *stumbled* at him, because they saw him not, were not aware of him. They saw him not, because they had no mind or will to see him. They had no will to see him, because their wills were inordinately ingaged and taken up with other things. Their wills were thus inordinately ingaged,

because

because they did not stir up, improve, and imploy the implanted light of their souls, to understand and consider the emptiness and insufficiency of those things, with the inordinate love whereof, they suffered their wills to be thus ingaged. The occasion of their *stumbling* at *Christ*, was partly his low scituation, position, or condition here on Earth, partly his being in this low condition before them, and in their way. *He hath no form nor comliness*, (saith the Prophet *Esay*, personating his countrymen the *Jews*,) *and when we shall see him, there is no beauty that we should desire him. He is despised and rejected by men: a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not* [c]. To the same purpose the Evangelist *Luke* presenteth his *Eunuch*, reading *cap.*53. *vers.* 8. of the same Prophet, in these words; *In* [or by] *his humiliation*, [or, if we make the Article emphatical, ἐν τῇ ταπεινώσει αὐτοῦ, in that his humiliation, meaning, that great, that strange, that incredible humiliation, wherein he appeared in the days of his flesh] *his judgment was taken away* [d] *i.e.* that honourable esteem which was due unto him, was denied unto him: by means of that dark and thick covering of a poor and despicable condition in the world spread over the face of his Majesty, men were hindered from judging righteous *judgment* concerning him, and from acknowledging him to be the great *Messiah*, the onely begotten Son of God, and Saviour of the world. In a like sence of the phrase of *taking away* a mans *judgment*; *Job* complaineth that *God had taken away his judgment* [e]; meaning, that he had so strangely and grievously afflicted him, that men, even his Friends, could not by reason thereof, be prevailed with to judg him an innocent and righteous man, but still arraigned him at the bar of their judgments for an

[c] Esai. 53. 2. 3.

[d] Acts 8. 33.

[e] Job 27. 2.

hypocrite. And in Scripture notion, when and whilst God blesseth and prospereth men in the world, he is said to cover their sins [*viz.* from the view and sight of men,] as on the contrary when he punisheth or bringeth any great evill upon men, he is said to *discover* their nakedness, or sin unto the world. See *Esai.*3.17. *Jer.*13. 22.26. *Lam.*4.22. *Ezek.*16.37 57. and 23.10. *Hos.* 2. 10. *Nah.*3.5. *Rev.* 3. 18, *&c.* Now the *Jews* (it is like) building upon this Scripture notion, and not distinguishing between what God is wont to do in the ordinary and standing course of his Providence, and what he judgeth meet to do upon special and particular design, seeing the Lord *Christ* in a mean garb, and poor condition in the world, disparaged and reproached by the great men of his Nation, men high in esteem for wisdom, sanctity, and understanding, and at last put to a cruel and shameful death as a notorious Malefactor, judged him to be no better then an Impostor and Deceiver, a man that suffered whatsoever was inflicted on him, from the hand of divine justice upon the account of his sins; according to that of *Esay*; *Surely he hath born our infirmities, and carried our sorrows; yet we did judg him as plagued and smitten of God, and humbled*[f], (meaning as an evil doer, and for his own transgressions.) By all this it appears that the low position of the *Stone*, at which the Jews are here said to have stumbled, was one special occasion of this their stumbling.

[f] Isai. 53. 4.

Another occasion of their sad miscarriage in *stumbling* was, that this *Stone* lay in their way; it was *laid*, or pitched, in *Sion*, *i. e.* amongst, and (as it were) in the midst of, the *Jews*. The ordinary and familiar converse of *Christ*, in his mean garb and habit with, and amongst, the Jews, together with that knowledg which they had, or at least supposed they had, of his parentage, kindred,

kindred, place of birth, and education, was another great occasion of their *stumbling* at him. *Is not this the Carpenters son? Is not his mother called Mary? and his Brethren, Iames, and Ioses, and Simon, and Iudas? And his sisters, are they not all with us? whence then hath this man all these things? And they were offended at him.* (*Mat.* 13.55.56.) Implying (it seems) that had they not had such particular knowledg of the said matters relating to him, they had not been so likely to *stumble*, or take *offence* at him. In another place; The *Iews then murmured at him, because he said, I am the Bread, that came down from Heaven. And they said, Is not this Jesus the Son of Joseph, whose Father and mother we know? How is it then that he saith, I came down from Heaven*[g]. And elswhere: *Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is*[h]: So that from several places it appeareth, that the *Jews* their *stumbling* at *Christ*, was in part occasioned by his being or lying in there way; I mean, by his being so neare, so well known unto them in matters relating unto his flesh, and outward condition, and by his being so frequently and familiarly conversant amongst them.

[g] Ioh. 6.41. 42.

[h] Ioh. 7.27.

If it be demanded, But whether may such *Greeks* or Gentiles who beleeved not in *Christ*, any whit more then the generality of the *Iews*, be said to have *stumbled* at *Christ*, as they (the *Iews*) did; especially considering, that the Scripture oft speaketh of the *Iews stumbling* at *Christ*; but no where useth the phrase or *metaphor* about the unbeleeving Gentiles? To this I answer;

1. The metaphor or similitude of *stumbling* properly imports the dashing or strikeing of the foot against somewhat in a mans way, which is resistitive and hard; and may well co-import, the harm or mischeif which

Stumbling, what.

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a man gets by ſuch a careleſs uncircumſpect action, or ſtriking, and which often proves an impediment unto him from making any further progreſs in his journey. And I conceive that when the *Iews* are ſaid to have *ſtumbled* at *Chriſt*, it is to be underſtood of the worſt and foreſt kind of *ſtumbling*, and particularly of that which is accompanied with ſuch an hurt received by it, or diſcouragement, which renders a man either unable, or unwilling (or both) to hold on his way to his journeys end. For they cavilling, quarrelling, and conteſting againſt *Chriſt*, as being none of their *Meſſiah*, and *Chriſt* being their *Meſſiah* indeed, and ſo in no capacity to yield, or give place to their cavils and conteſts in this kind, they through the juſt judgment of God in taking away his grace and good ſpirit from them upon this great provocation, grew into a moſt bitter and blaſphemous hatred of him, and ſo were utterly diſabled from going along with him in that way of Faith and holineſs, which leadeth unto Salvation: and were occaſioned hereby to betake themſelves unto ſuch ways for attaining this bleſſedneſs, the end whereof was, and is, by the juſt decree and appointment of God, endleſs miſery and deſtruction. In this ſence that of the Apoſtle *Peter* is to be underſtood: *And a ſtone of ſtumbling, and rock of offence, to thoſe which ſtumble at the word, being diſobedient, whereunto alſo* [or, even] *they were appointed*, εἰς ὃ καὶ ἐτέθησαν; meaning, that they who reject the Goſpel through diſobedience aud unbelief, are appointed by God to be deſtroyed, or daſhed in pieces by *Chriſt*, as a ſhip is by the rock, againſt which it ſtriketh or daſheth it ſelf. Or if we conſtrue the ſimple verb, ἐτέθησαν, in the known ſignification of the compound, προετέθησαν, *i.e.* were diſpoſed, (which is a ſignification that ſome of our beſt Lexicographers aſſign

i 1 Pet. 2. 8.

assign to it [a], and may very well be the signification of it in many other passages of Scripture [b], although our *English* Translators have not thought meet so to render it,) the sence of the place last mentioned will be, that those to whom *Christ* is a *stumbling stone, and rock of offence*, and *who stumble at the word*, becoming hereby disobedient and unbeleeving, are only such who are, and were before disposed, in respect of the wicked frame of their hearts, hereunto, (*viz.* to *stumble* at *Christ and at the Gospel,*) not by God, but either by *the God of this world*, or themselves [c], or both. The place thus understood, perfectly accordeth with this of our Apostle: *For if our Gospel be hid, it is hid to them* [i.e. only to them, the restrictive particle, *only* being frequently understood, as hath been formerly noted] *to them that are lost. In whom the God of this world hath blinded the eyes of them which beleeve not, lest that the light of the glorious Gospel of Christ, who is the image of God, should shine unto them* [d]. So likewise with that of our Saviour himself (to omit very many places besides of like notion and import) *How can ye beleeve, which receive honour one of another, and seek not the honour that cometh from God only* [e]? implying, that the reason why they *beleeved* not his Doctrine, or on his person, was that *indisposition* hereunto, which they had contracted, and voluntarily continued under, by their ambition and wretched combination to uphold the credit and authority one of another; and this in ways and practises dishonourable and displeasing unto God. As for the sence awarded by some unto the place in *Peter* now before us, which beareth, that those who stumble at *Christ* and *at the word*, being *disobedient* or unbeleeving, were hereunto [*i.e.* unto this *stumbling*, or disobedience] ordained, and *appointed* by God, hath no affinity or correspondency

[a] Vide: *Rob. Constantini Lexicon* in verbo Τίθεμαι.
[b] See *Joh.* 10. 11 15 17. *Act.* 17. 1. *Cor.* 11 18. 2. *Cor.* 5. 19 (with many others.)
[c] Verbs of the passive form, are oft used in a reciprocal sence, and import the effect specified to be don by the persons themselves, who are spoken of, or to, in such verbs. Thus *Rom* 10. 3. ἐκ ὑποτάγησαν, *they were not subjected* i.e. they did not subject themselves. *Heb.* 12. 9. ὑποταγησόμεθα, *shall be subject*, i.e. shall subject ourselves. So *Iam* 4 10. and 1 *Pet.* 5 6. ταπεινώθητε, *be ye humbled*, i.e. humble your selves. vi. *Hug. Grot.*
[d] 2 Cor. 4 3 4
[e] Joh. 5 44.

with any other Scripture (tolerably understood), but is repugnant to the main stream and current of the Scriptures, which teach us, that all *stumblings* at *Christ*, and all disobedience to the Gospel, as sins very hatefull and provoking in the sight of God. If so, most certain it is that he neither *appoints*, nor ordains, any man, much less any great numbers of men, to, or for, the perpetration and committing of them. Who ever designed or appointed either men, or other Agents whatsoever, to perform or act such things, which are most contrary to their minds and desires, and which they prohibit all men, as far as lieth in them, to do? But this by the way. To the Question propounded concerning the Gentiles, whether such of them who reject the Gospel and *Christ* tendred therein, may by reason of their unbelief, be said to *stumble* at *Christ*, as the *Jews* oft are said to do; I answer.

2. That according to the import of the metaphor of *stumbling*, (lately opened) all unbeleevers, as well *Gentiles*, as *Jews*, especially to whom *Christ* in the letter of the Gospel hath been brought and offered, may, in sufficient propriety of speech, be said to *stumble* at him: because not owning or acknowledging him for a Saviour, they fall foul upon him either with contempt, or hatred, and so are taken off and hindred from passing on any further in the way of life and peace. For every man may be said to be in this way, whilst he is considering of *Christ*, and debating with himself, whether he should beleeve in him, or no. But when once he comes to resolve, that he will not beleeve in him, or to neglect, or reject him, now he *stumbleth* at him, and is hereby Spiritually maimed and mischieved, and so hindred from making any further progress in his way. Nor is the phrase of *stumbling* at *Christ* so appropri-

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ated in the Scriptures unto the Jews, but that it is as well applied, or at least left applicable, unto the Gentiles also. Witness the passage in *Peter* lately insisted on; which questionless suits as well the state and condition of the latter, as the former. And when our Saviour himself said, *Blessed is He whosoever* μὴ σκανδαλόθῃ, *shall not be offended in me*[a], [*i. e.* shall not *stumble* at me[b]] in that term of universality, *Whosoever*, he comprehended as well the Gentiles, as the *Jews*. The reason why our Apostle termeth Christ, a *stumbling block to the Jews*, not so to the *Greeks* [or Gentiles] but, *foolishness*[c], is not because he was in no respect this latter unto the Jews (for he had a little before said in the general, that the *preaching of the Cross, i. e.* Christ crucified, was *to them that perish, foolishness*) so neither because he was in no respect the former (*a stumbling block*) unto the *Greeks*; but because the Jews having had Christ personally in the flesh amongst them, avouching himself, as well by the sinlesness of his life, as by his Doctrine and miracles, for their *Messiah*, yet being offended at the meanness of his birth, breeding and condition, all too mean and low by many thousand degrees (as they supposed, or pretended) for him that was to be their *Messiah*, fell heavier upon him with hatred, indignation and disdain, then the Gentiles generally did, (even those, I mean, who refused to beleeve in him.) And in this respect He may in a more signal and particular manner be termed σκάνδαλον, a scandal, offence, or *stumbling block*, unto them. They were the Nation that first *stumbled*, or were offended at him, in all the world: yea they were more offended, and *stumbled* at him more forcibly, and with greater violence, then any other Nation. Whereas for the *Grecians* (or Gentiles) though in a general sence (which hath been declared)

[a] Mat. 11. 6.

[b] The Substantive σκανδαλον, is translated *stumbling block*, 1 Cor. 1. 23. Rom. 11. 9. Rev. 2. 14.

[c] 1 Cor. 1. 23.

they may be said to have *stumbled* at him likewise, yet his poverty, or meanness of condition, or suffering death, did not occasion their offence, or rejection of him (and consequently their offence, was not so properly a *stumbling*, as that of the Jews.) It is like that some of their own wise men, and great Philosophers, who were in high esteem amongst them, were as mean of parentage and condition in the world, as Christ was represented unto them to have been; yea and possibly suffered very great indignities from unjust and cruel men, as Christ also had done. So that their refusing to beleeve in Christ, did not (probably) proceed from any want of secular greatness in one kind, or other, in him. But that which occasioned their unbelief, was, that they who preached him, and salvation by him, did not satisfie or convince them by Philosophical arguments, or natural demonstrations, of the truth and certainty of those things, which they affirmed of him. But to give the *Iews* to understand that they might very possibly *stumble* at that *Stone* he speaks of (the Lord Christ,) he cites a Testimony from one of their own greatest Prophets, wherein he is termed a *Stumbling Stone*; *i.e.* such a person, at whom many would be offended at to their great misery and ruine. The words of the testimony are these:

Verse 33. *As it is written, Behold I lay in Sion a stumbling stone, and rock of offence: and whosoever beleeveth on him, shall not be ashamed.*] This testimony is framed of two or three several clauses taken out of two or three several passages in *Esay*, and put together, with some little variation of words. The former words of this testimony, *Behold I lay in Sion*, are *verbatim* found, *Esay* 28. 16. onely the word Englished, *I lay*, in the Original soundeth, *I will lay foundation-wise*; or, *I will found, or firmly lay*. The next, a *stumbling stone, and rock of offence*, are

are thus expressed, *Esai.* 8. 14. *for a stone of stumbling, and rock of offence.* The last words, *and whosoever beleeveth on him shall not be ashamed,* are thus read (a little after the former words, *Behold, I lay in Zion,*) *he that beleeveth, shall not make haste.* In this third and last clause, there are three particulars, wherein the Apostle relieveth the Old Testament darkness, with Evangelical or New Testament light. First, he expoundeth the Prophets indefinite *He, He that beleeveth,* by his universal, *Whosoever; Whosoever beleeveth,* or, πᾶς ὁ πιστεύων, *every one beleeving.* The Pronoun, *He,* in such constructions as this, is frequently expounded by, *Every one that, Whosoever,* and the like. Thus *He that beleeveth in me, Joh.* 6. 47. *Mar.* 16. 16. 1 *Pet.* 2. 6. 1 *Joh.* 5. 5. 10, *&c.* is interpreted by, *whosoever,* or every one that beleeveth, *Ioh.* 3. 16. and 12. 46. *Acts* 10. 43. *&c.* Secondly, whereas the Prophet expresseth himself onely thus, *He that beleeveth,* not specifying either the Person, or thing to be beleeved on; our Apostle in his citation of the words, καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, and *every one beleeving* ON HIM, plainly informeth, 1. That it is a person who is to be beleeved on[a]; And 2. That this person is he that that is compared to a *stone of stumbling, and rock of offence.* Thus sometimes actions are mentioned, without any mention of their objects; which notwithstanding are named elsewhere. Thus our Saviour promiseth that to *them that hear, more shall be given*[b], not specifying either who, or what it is they must *hear,* in order to such a gracious consideration from God. But both these are sufficiently explained in other Scriptures. *Mat.* 17. 5. *Luke* 10. 16. *Ioh.* 8. 47, *&c.* Thirdly, (and lastly) the Apostle explaineth the Prophets, *will not make haste,* [or rather, *let him not make haste,*] by his, *shall not be ashamed*; although some learned Expositors

[a] Αὐτῷ, cannot relate unto λίθον, because of πέτρα, (being the feminine Gender.) coming between, Therefore must needs relate unto the person signified, by that λίθον, or stone.

[b] Mark 4. 24.

conceive, that the *Hebrew* Word anciently read in the Text in hand, was of the same signification with our Apostles καταισχυνθῇ, *shall not*, or cannot, *be ashamed.* However the reading now extant in the Prophet, *will not make haste*, may readily be reconciled with the Apostles *shall not be ashamed.* The former, in saying, *He that beleeveth, will not make haste*, or, *let him not make haste*, meaneth, that whosoever shall beleeve and stay himself on that *Stone* he speaks of, needs not be like unto those who are fearfull of a disappointment where they trust, who by reason of their fear in this kind are impatient of all delay, and tormented herewith, untill they see the issue; hereby implying, that which the latter (our Apostle) plainly affirmeth, *viz.* that such *shall not be ashamed*, or confounded. This for making even reckonings between a Great Prophet, and an Apostle Greater then he, in the particular before us. Now for the sence and mind of the Apostle in the words.

As it is written, Behold I lay, &c.] This clause, *as it is written*, [meaning, in the book of God, or amongst the Oracles of God] doth not import the Testimony or words following, to be, or to contain, a direct probation of what he had last before affirmed, *viz.* that the *Jews stumbled at the Stumbling Stone*, CHRIST: but onely to shew and prove that Christ was a *Stone of Stumbling*, [*i. e.* such a kind of *Stone*, so layd, or pich'd, so disposed of, and contrived by God, that men would be apt to stumble at him, yea and many would actually stumble at him; and consequently that the Jews might very probably stumble at him.] The said clause, *As it is written*, is frequently in the New Testament used in much alike sence, not importing an expres proof of what went before in that which follows, but only some kind

kind of aspect upon, or relation unto, or affinity between, the one, and the other. See *Luke* 2. 23. and 3. 4. *Acts* 13. 33. *Rom.* 3. 4. and 8. 36. (with many others.

Behold, I lay in Sion, &c.] This word, *Behold,* in such constructions as this, is like a trumpet sounding from Heaven to call the world together from their severall quarters, to attend with all their might, and consider what is now ready to be declared unto them. And the truth is, that this Trumpet never sounded upon a more solemn and weighty occasion, then that before us in the words following.

I lay in Sion, In the Prophets language (according to some of his Interpreters) the words sound thus, *Fundabo in Sion,* I *will found,* or firmly lay, *in Sion. Arias Montanus,* in his interlineary, translates them thus: *Ecce, ego fundator in Sion lapidis, &c. i. e.* (word for word,) *Behold, I the founder in Sion of a Stone,* &c. *Junius* and *Tremellius* in their Translation, thus: *Ecce ego fundamentum posui in Sione lapidem:* i. e. *Behold, I have layd* [or, placed] *a foundation in Sion, a Stone, &c.* Others thus, *Ecce ego fundo in Sione lapidem, i. e.* Behold, *I found* [or lay foundation-wise] *in Sion a Stone,* &c. *Hierome* (in the last place) thus, *Ecce ego mittam in fundamentis Sion lapidem, &c.* i. e. *Behold, I will put* [or, cast] *in the foundations of Sion a Stone, &c.* The meaning of the words (together with those following in the Verse) suffers little or nothing from this variety of translations, being clearly this, or to this effect; *viz.* that God here promiseth that in due time he would cause such a person to rise up, or to take his being from, and amongst the *Jews,* who should be like unto a *Stone,* which is of transcendent worth and value, at which notwithstanding many would be apt to stumble by reason of the

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ſcituation and poſition of it; *i. e.* ſhould be inveſted with an irreſiſtible ſtrength, power, and authority never to be taken away from him, and who ſhould continually act and exerciſe this power, for the happy-making, and keeping, of all thoſe, that ſhall depend on him, and commit themſelves unto him; and yet nevertheleſs ſhould be ſo ordered, diſpoſed of, and contrived by him, that wicked perſons, careleſs, and regardleſs of the mind and counſels of God, may very eaſily overlook both his excellent worth and power, and ſo be offended at him, to their own irrecoverable loſs and ruine. *In Sion*] *Sion* was a part of the City *Jeruſalem*, ſcituate upon an hill towards the North in reſpect of the reſt of the City. Sometimes the Hill it ſelf is called by this Name: but more frequently the ſeries of the buildings upon it are termed, *Sion*. This ſeems to have been the principal part of the City. 1. By reaſon of the Temple. 2. Of the Royal Palace. 3. Of that ſtrong and impregnable fort or tower, called the *ſtrong hold of Sion*, (2 *Sam.* 5. 7.) all ſtanding hereon. This tower, being won by *David* from the *Jebuſites*, and enlarged with many buildings adjoyning, or near to it, became his habitation, or ſeat royal, and (as it ſeems from 2 *Sam.* 5. 7. and 1 *Kings* 8. 1.) from the largeneſs and great compaſs of buildings added by him unto it, was it ſelf called, *The city of David*. So that, when God ſaith, *Behold I lay in Sion a Stone, &c.* his intent may be to inſinuate, that the Perſon here repreſented by the Metaphor of *a ſtone*, ſhould be of the houſe and lineage of *David*. Which is of a gracious import, as well unto the Jews, as the Gentiles, leading the former directly to that particular houſe and family, from whence their *Meſſiah* was to be expected, and ſo preventing thoſe diſtractions, wandrings, and uncertainties of mind

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and thought, otherwise incident unto them about his pedigree and descent; and consequently, confirming the latter in the Truth and certainty of his being the *Messiah* indeed, in whom the New Testament vesteth this transcendent honour and dignity.

A stumbling stone, and rock of offence.] Some Expositors (too much either Arrianized, or suspected) understand these expressions, as not meant in *Esay* concerning Christ, but God himself; and as only alluisive-wise, and for commodiousness of phrase, applied by the Apostle unto Christ, on purpose (it is like) to decline the pregnancy and force of such an Argument, which otherwise from between the two passages riseth up like an armed man to assert the Divinity of Christ. But how hard a saying it would be, that God, speaking of himself, should say, *Behold, I lay in Sion a stone,* and that his meaning should be, *Behold, I lay my self in Zion a stone,* needeth no arguing. Besides, if the Prophet *Esay*, did not by his *stumbling stone,* and *rock of offence,* directly and principally intend Christ, the Apostle (as is evident) should make very small earnings for his purpose, of the testimony in hand. For, from Gods being a *stumbling stone, and rock of offence* in *Esay's* days, it no ways follows, that therefore Christ must of necessity be the like, (*viz. a stumbling stone, or rock of offence*) in the Apostles days. And if such a consequence as this be of no value, the truth of the Apostles affirmation, or intimation, that Christ was, or is, *a stumbling stone, &c.* must rest onely upon his own credit and authority; which we know were of very light esteem with his countrymen the Jews, whose conviction notwithstanding (as hath been oft said) is the main prize for which he runneth the long race of this, and the two following Chapters.

If it be demanded, why, or in what respect, Christ should be termed, a *stone of stumbling, and rock of offence*; I answer, 1. Negatively, not because he was by God intended (at least antecedently) for such, either a *Stone*, or *Rock*: all *stumblings*, and *offence*-takings at *Christ*, are acknowledged by *Calvin* himself to be *accidental* and *adventitious* [c], *i. e.* besides the intentions of God, and proceeding from the *pravity of men themselves*. Nor 2. Because they who *stumble* and are *offended* at him, were appointed or ordained by God unto these, or any the like sinful miscarriages, God appointing no man to do that, which he universally prohibites all men from doing (as hath been formerly touched.) Nor, 3. Because He is so, or upon any such terms exhibited or set forth by God unto the world, that any man should be constrained, or necessitated, either by his own weakness and corruption, or by the Devil, or by any other instrument or creature whatsoever, to *stumble*, or take *offence* at him: actions constrained or necessitated upon men, are neither demeritorious, nor punishable. Nor yet 4. (and lastly, for the Negative) Because he is so contrived by God in respect of any circumstance, or matter relating or appertaining to him, that any person should be so much as tempted, or reasonably induced by any of these to stumble at him: *God* (saith *James*) *tempteth no man* [d]; this is as true of *Christ* also. But, 2. (for the affirmative, in two words) *Christ* is therefore termed a *Stone of Stumbling, &c.* partly because he is so laid, placed, or disposed of by God, that however no man (as hath been said) is either necessitated to *stumble* at him, or inticed by any thing appertaining unto him, thus to miscarry, yet men willingly ignorant, and wilfully perverse and wicked, may very possibly *stumble* at him; partly also because, though God intended

[c] *Quod autem alibi docet Christus, se in judicium venisse, quod vocatur petra scandali, quod dicitur positus in multorum ruinam, id accidentale est, vel (ut ita loquar) adventitium.* Calv. in Joh. 3. 17.

Hoc antitheto demonstrat, quod tam male accipitur Christus, neque suo vitio, aut universali hominum genio hoc fieri; sed in causa esse eorum pravitatem, qui illuminati a Deo non cernent. Idem in 1 Cor. 1. 23.

Notandum vero est, hoc [viz. *esse lapidem offensionis*] *Christo proprie & a seipso non competere, sed potius accidentale esse ex hominum malicia, sicut mox sequitur.* Idem ad Rom. 9 32.

[d] James 1. 13.

intended (as hath been said) no mans *stumbling* at him, yet he knew that many would through wilful blindness, and perverseness of spirit, *de facto, stumble* at him, and so expressed him by a Prophetical character answering the event, and predicting that which in time came to passe.

If it be demanded whether the two expressions, *a Stone of stumbling*, and, *rock of offence*, be synonymus, of one and the same import, or whether there be any material difference between them; I answer;

1. Some Expositors conceive them to be altogether the same in signification and import; onely apprehending the doubling of the expression to be somewhat emphatical, and tending to deeper and more serious inculcation of the matter or thing expressed: which they observe (or at least suppose they observe) to be frequent with the Prophets in like cases[d]. But though πέτρα, here translated, *Rock*, be sometimes found to signifie an ordinary or lesser Stone, as the word λίθος doth, yet properly it signifieth *saxum*, or *cautes*, a great Massie stone, a rock or mountain of Stone, and is accordingly (for the most part) translated, *Rock*, *Mat.* 7. 24, 25. and 16. 18. *Luke* 8. 6. 1 *Cor.* 10. 4. *Mat.* 27. 51. *Rev.* 6. 15, 16. Therefore,

2. It is more probable that both the Prophet and Apostle intended somewhat differing in the one expression from the other, and that by the former λίθον προσκόμματος, *a Stone of Stumbling*, they might imply that Christ would prove unto some onely a *Stone* of such a *stumbling*, from whence they would recover themselves, and beleeve on him unto Salvation afterwards: by the latter, πέτρα σκανδάλου; *a rock of offence*, that he would be unto others that which a *rock* in the Sea is to the ship that runneth and dasheth it self with violence against it,

[d] *Sed & hoc constat, vocabula vicinæ significationis, ubi verborum copia quæritur, maxime apud Hebræos usurpari pro eodem significato. Quare, quæ omnium fere sententia est, in verbis Prophetæ dicimus, esse ejusdem rei inculcationem, Prophetis familiarem: ut quem admodum Græca πρόσκομμα & σκάνδαλον, & quæ ex Hebræo vocabula respondeant, accipiuntur velit synonyma ita etiam lapis & petra.* Estius in Rom. 9, 33. *Vid.* Rob. Constant. *Lexicon in verbo* πέτρα.

it, and is split, shattered, and broken in peeces by it, never to be repaired. Some state the difference between the two expressions thus; that Christ is termed *a Stone of stumbling*, because coming in humility, he was not owned or acknowledged by the Jews, but rejected: but a *rock of offence*, because after his Resurrection, and ascending up into Heaven, he became a *Rock*, and fell upon them, overwhelmed, and ground them to powder, by the *Romans* taking away both their place and Nation. But the former Interpretation (I conceive) is the less strained.

It may yet be some mans question, how Christ can be said to have been *laid* by God *in Sion a stumbling Stone, and rock of offence*, in the days of the Prophet *Esay*, and in reference to the *Jews* then living; I answer;

1. That both the places in *Esay*, of some parts whereof the testimony now before us, is (as hath been shewed) compacted and made up, relate unto the times of *Sennacherib*, and to the protection which God promised unto those that would hearken unto his counsel, and betake themselves to *Jerusalem*, and abide there [e].

[e] *Recte autem ista loca conjunxit, quia in utroque agitur de temporibus Sennacheribi, Deiq; tutela iis promittitur, qui intra Hierosolyma manentes in lege Dei persistissent*, Hugo Grot. ad Rom. 9. 33.

2. It is to be considered, that all promises of grace, peace, safety, deliverance, *&c.* made by God at any time unto men, are and have been made in Christ, *i. e.* upon the account of that grace and favour, which formerly he had procured for men by his sufferings, whilst they were yet onely undertaken for, and not undergone; and since, by the same sufferings having been undergone and endured by him. So that Christ may in sufficient propriety of speech be said to have been, and to be, in all promises of grace whatsoever at any time made by God unto men. And they who shall *stumble* at, or reject any of these promises through unbelief,

may

may in like manner be said to *stumble* at Christ; and so to render their condition much worse, and more grievous. Therefore;

3. When God by his Prophets sent a promise (one or more) of safety and protection unto the *Jews*, upon condition of their subjection unto his counsels and commands, intending withall that they who should not beleeve this promise, nor obey his counsels, should hereby bring destruction and ruine upon themselves, he might well say, *Behold, I lay in Sion a Stone of stumbling, &c.* meaning, that Christ now appearing, and being discovered by God, in such a gracious promise, and as *a Sanctuary*, unto the *Jews*, in the time of their utmost danger, would nevertheless prove an occasion of *stumbling*, falling, and perishing unto many, who would neglect and despise him.

4. (And lastly,) It is a thing of frequent Observation in the writings of the Prophets, that God, having either promised, or being about to promise, any great and signal blessing unto his people, is wont either in the Front, or in the Reer of such a promise, to renew his promise and intention afresh, of sending Christ unto them in due time, by way of confirmation of such his promise; yea and sometimes to involve, and (as it were) to wrap up the one promise in the other. See *Esai.* 7.13,14,15, *&c.* and 9. 1,2, *&c.* and 11. 1,2,10,12, *&c.* and 46.13. and 49. 1, 2,3,4,5, 6, 7, *&c.* and 51. 4,5, 6, *&c.* and 52. 7,8. and 53. 2, 3, *&c.* and 55. 4,5, *&c.* and 59. 20. and 61.1,2,3, and 62. 11. *Jer.* 23.5,6, *&c.* *Hos.* 13.14. *Zach.* 3.8. and 9.9. *Mal.* 3.1,2, *&c.* So that speaking and promising thus unto the *Iews*, (being now in danger of being devoured by a potent and formidable enemy;) *Behold I lay in Sion a stumbling stone, a Rock of offence, and he that beleeveth*

leeveth on him, shall not be ashamed, he may well be conceived, both to promise the sending of the *Messiah,* and Salvation by him, unto those that shall beleeve on him and also to threaten ruine and destruction unto those that shall reject him; and withall inclusively, and after the manner of Prophetical involution, to promise in the former, deliverance from the present danger unto all those that should beleeve this promise, and harken unto his councel delivered with it; and in the latter, to threaten those with bondage, or death, who through unbeleif of this promise, should refuse obedience unto his counsels.

And whosoever beleeveth on him shall not be ashamed.] The copulative, *And,* is frequently used in an adversative sence, and signifies, *but* [a]: and is accordingly rendred in most Translations, where the sence of the place requires it. As, *Gen.*2.17.20. *&.* 3.3. *&.*42.10. (besides sundry others.) Sometimes our *English* Translators retain the proper signification of the word, and translate, *And,* where the construction requireth, *But.* As *Luke.*8.18. and so in the place before us. For the Apostle in this clause evidently opposeth the great Benefit and Blessedness, which from *Christ* redoundeth unto those who shall *beleeve* on him, to that misery and ruine, which they bring upon themselves, who shall *stumble* at, and reject him. We have given notice already that our Apostle interprets the Prophets Indefinite, *He,* by his universal, *Whosoever.* He doth the like in the following Chapter. *vers.* 11. His reason probably may be, the more plainly and expresly to insinuate, that as well the Gentiles, as the *Jews,* shall partake of the unspeakable blessing that is brought unto the world by *Jesus Christ,* upon their beleeving on him.

[a] See M. *Ainsworth* in Gen. 2.17.

Whosoever beleeveth on him] To beleeve God, and so

so to beleeve *Christ*, and to beleeve ON the one, and ON the other, are frequently used as expressions of one and the same import, at least in respect of the great Blessings depending on either, Justification, and Salvation; the same promises being made to, *Beleeving God*, which are made to, *Beleeving on God*; and againe, to *Beleeving Christ*, which are made to, *beleeving* ON *Christ*. Consider to this purpose, and compare *Ioh.* 20.31, *Act.* 8.37.38. *Ioh.* 3.33.36. & 8.24. & 11.26, 27. *Rom.* 4.3.5. & 10.9. 1 *Ioh.* 5.5. (to omit many other places.) Nor is this any thing but what is frequently observed and affirmed by *Luther, Calvin, Peter Martyr*, and other as well modern as ancient Divines, as I have shewed at large elsewhere. To beleeve *on Christ*, formally and properly, is not an act of Faith, but of hope, or trust, only including, or presupposing Faith: and it is well observed by the late Bishop, *Downham* (in his Treatise of the Covenant of Grace. p. 214.) that *doubting*, properly *is opposed to Faith, distrust, to affiance* [or hope.] The reason why the great and precious promises of Justification and Salvation are so frequently in Scripture made to acts of recumbency, or to a resting, trusting, or beleeving in God, or, *Christ*, or rather unto those, who doe rest, trust, or beleeve on him, is not because they doe originally, formally, or precisely belong to those acts, or qualifications; but partly because such acts as these do suppose in their subjects, and in their natures include and comprehend, the Act of Faith, unto which the said promises doe originally and properly belong; partly also (I conceive) to inform and teach men that they who doe truly and unfeignedly beleeve, either God, or *Christ*, in what they speak and assert in the Scriptures, have a sufficient and pregnant ground to rely, depend, or beleeve, on the one and the other,

See *Redemtion Redeemed* p. 397. 398 399. &c.

Videas in sacris litteris, tam fidei, quam fiduciæ promissiones esse factas: nempe quia fides fiduciam semper secum trahit P. Martyr Loc. Com p. 510

g *Sed nos haud paulo aliter philosophamur Primo spem et fiducia ratione sui et distinctionis distinctas, re tamen semper indivulsas esse: adeo ut neque quisquam vere credat, qui non vere sperat, neque rursus vere speret, qui non vere credat, &c* Dan. Chamier Panstiat Tom. 3. l. 13. c. 3. s. 9.

other, for the obtaining of all things promised, (according to the tenour and intent of the said promises respectively,) yea and that they cannot (lightly) but hope, trust, and depend accordingly. And therefore whereas many say and acknowledg that they beleeve the truth of all the promises and declarations that God hath made throughout the Scriptures, and this with the greatest confidence that may be, and without the least hesitancy or regret in their Faith, and yet complain withall that they cannot, with any semblable confidence, trust or depend upon God for Justification, or Salvation, the reason of this irrational and unnatural discord in the Soul, must needs be, either their ignorance of the mind and true meaning of God in those promises, which they say and think that they beleeve; or else a strange defectiveness in their reasons and understandings, by means whereof they doe not see and apprehend (that which is as clear as the light at noon day) that they who doe truly and with their whole heart beleeve the promises of God, are *ipso facto* by this their beleeving, actually invested in a right to all the good things mentioned and contained in them: and consequently, have a clear and sure foundation for a stedfast expectation of these things, whatsoever they are, from the hand of God.

But whereas some conceive, that to beleeve God in his promises, and to beleeve *Jesus Christ*, doe not import justifying or saving Faith, but only that which they call an historical Faith, of which they make Reprobates and Divels themselves capable, unsanctifying and deprecating of this Faith (as they suppose) and that it is only a beleeving ON God, or IN God, and so *on* or *in*, *Jesus Christ*, which is justifying and saveing; the Truth is,

1. That to beleeve God in his promises (and so, Christ

Christ with a faith unfeigned, (as the Apostle speaketh) is as justifying and saving, as any beleeving *on* or *in* God, or *on*, or *in*, *Christ* whatsoever. This we have lately proved from *Joh.* 3.33.36. & 11.26.27. & 20. 31. *Act.* 8.37.38. *Rom.* 4.3.5. (besides several other places) we might here add, that the Scriptures from place to place doe not onely hold forth a true and unfeigned beleef, of, or assent unto, what God, or *Christ*, spake (especially in matters Evangelical) as a Faith truly justifying and saving, but even a like belief of the minister or messenger of God, when he testifieth and declareth the word of God, and of *Christ*, in such things. *Jesus saith unto them, verily I say unto you, that the publicans and harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and they* BELEEVED HIM NOT: *but the Publicans and harlots* BELEEVED HIM[a]. See also *Ioh.* 4.42. *Act.* 8.12. 1 *Tim.* 4.16.

[a] Mat. 21.31, 32.

2. It is very questionable, whether to beleeve *on*, or *in*, *Christ*, doth always in Scripture signifie, or import such a Faith which justifieth; considering what the Evangelist *John* saith; *Nevertheless amongst the chief Rulers also, many beleeved* ON HIM: *but because of the Pharises they did not confess him, lest they should be put out of the Synagogue. For they loved the praise of men, more then the praise of God.* Now that they who are ashamed of *Christ* before men, and through feare shall not confess him, as likewise that they who love the praise of men, more then the praise of God, are no sound beleevers, nor persons justified, the former is evident from *Mat.* 10.32.33. compared with *Mark.* 8.38. *Luk.* 9.26. *Rom.* 10.9, &c. The latter, from *Joh.* 5.44. And concerning the phrase of beleeving *in*, or *on*, *Christ*, or, the name of *Christ*, that it doth not always import such

Ioh. 12.42,43.

a Faith, which is justifying and saving, plainly appeareth from *Joh.* 2. 23, 24. and 4. 49. and 7. 31. compared with *Joh.* 1. 11. and 3. 32. and 11. 45 48. (to omit other places.) Therefore when the Holy Ghost (in the words before us) avoucheth, *That whosoever beleeveth on him, shall not be ashamed*, he must be understood to speak of such a trusting or *beleeving*, which (as our Apostle elsewhere speaketh concerning Faith) *worketh by love, i.e.* ingageth the heart and soul truly and really to love both God and men, and to walk towards both according to the exigency or requirement of such an affection. For as the Scripture speaketh of a kind of *Faith*, which it calls *dead*, meaning hereby such a Faith, which is workless, and fruitless, and concludes this not to be of that kind of Faith, unto which God hath annexed the great and precious promises of justification, and salvation, and consequently, that men and this Faith may like rich men and their money, *perish together*, so it speaketh also of a lively *or living hope*[k], which supposeth, by way of *Antithesis*, a liveless, or dead hope likewise, which hath neither part nor fellowship in the blessed business of the promise in hand; *Whosoever beleeveth on him, shall not be ashamed.* See *Matth.* 7. 26, 27. where this *dead hope* we speak of is found by Christ in such persons, who *hear his sayings, and do them not, i. e.* who expect and hope for salvation by him onely upon a formal and fruitless profession of his Name.

[k] 1 Pet. 1. 3.

Whereas the promise of *not being ashamed*, (*i. e.* of being made eternally glorious and blessed, as we shall see anon) is here ascribed to a *beleeving on Christ*, notice may be taken that elsewhere the effect and substance of it is ascribed to a beleeving or trusting on God, *Psal.* 18. 30. and 22. 4, 5. and 37. 3, 4, *&c.* and 146. 5. 2 *Cor.* 1. 9, 10. *cap.* 3. 4. 1 *Tim.* 6. 17, *&c.* Yea the truth is, that they

they who beleeve or truſt on *Chriſt*, do more properly beleeve and truſt on God, then on *Chriſt*, according to that ſaying of Chriſt himſelf, *He that beleeveth on me, beleeveth not on me, but on him that ſent me*[l], *i. e.* beleeveth not ſo much on me, as on God himſelf *who ſent me, viz.* becauſe God is he, who hath by all his Prophets ſince the world began, yea and now laſt of all by me alſo, ingaged himſelf that life and ſalvation ſhall be given unto all thoſe, who ſhall beleeve on me, *i. e.* expect ſalvation at his hand upon my account, and by means of that attonement, which I am ſhortly to make with my blood. So that the truth and faithfulneſs of God in his Word, is the bottom, ground-work, and foundation of our beleeving in Chriſt. Nor can any man reaſonably, or with judgment beleeve in Chriſt, who queſtioneth the Truth of thoſe promiſes, concerning life and ſalvation, which God hath made unto thoſe who ſhall beleeve in him. And in this ſence that of our Saviour may well be underſtood: *No man can come to me, except the Father which hath ſent me draw him*[m], *i.e.* unleſs God, who hath ſent me to be beleeved on unto ſalvation, ſhall draw him, *i. e.* prevail with him by the credit and authority of his promiſes made unto the world in that behalf. There may be (I grant) another ſence given of the words, and this commodious and edifying, which we ſhall (I conceive) have occaſion to declare ſome other time.

[l] Ioh. 12. 44.

[m] Iohn 6. 44.

It is a queſtion of no eaſie ſolution, whether ſuch a beleeving on Chriſt, to which this promiſe is made, *He ſhall not be aſhamed*, neceſſarily and univerſally requireth a diſtinct knowledg of Chriſt, or a knowledg of him by Name: or whether ſuch a perſon, who never heard of the Name of Chriſt, may not notwithſtanding beleeve on him, or (which is the ſame) beleeve on God

through him, unto acceptation, justification, and salvation. The just debate of this Question would cause too large a digression in a Commentary or Exposition, and therefore I shall not charge the Readers patience with it here; especially considering that I have given an account of my sence upon it, and this somewhat at large, in a Discourse not long since published, Intituled, *The Pagans Debt and Dowry*. I shall here only add the words of *Peter*, *Acts* 10.34,35. which well understood, are sufficiently decisive of the Question propounded: *Of a truth I perceive that God is no respecter of persons; But in every Nation he that feareth him, and worketh Righteousness, is accepted with him.* He speaketh these words upon occasion of that speciall acceptance which he now plainly understood *Cornelius* had found with God. Yet by the carriage of the whole Relation concerning him, it fully appears that he never had heard of the Name of *Christ*, until *Peters* coming and preaching this Name unto him. Yea there is little question to be made, but that which God chiefly intended in that extraordinary vision, wherein *Cornelius* was admonished and directed to send for *Peter*, was, that the Name of Christ together with the great mystery of the Grace of God in him towards the world, might by *Peter* be made known unto him. Therefore men may beleeve in God through Christ, and this unto salvation, although Christ by Name be not as yet manifested unto them. But more of this elsewhere.

Shall not be ashamed, [or, as the Margent hath it, *confounded,*] that is, shall be advanced by him to great blessedness and glory. Observation hath been formerly made (in our explication of *vers.* 30.) that according to the Hebrew Dialect, which is much frequented

quented in the New Testament, *Adverbs of denying signifie the contrary to the import of that Verb, whereunto they are joyned.* Thus *Levit.* 19.7.--*it shall* NOT *be accepted*, signifies not simply a non-acceptance, but a rejection with high displeasure, as of a thing *abhominable* (as the thing spoken of is expresly there termed.) Thus likewise *Ier.* 22.30. *A man that shall* NOT *prosper in his days*, imports a man that shall be calamitous and full of misery whilst he liveth. *With many of them God was not well pleased, (1 Cor.* 10.5.) *i.e.* God was highly displeased and provoked by many of them, insomuch that (as it followeth) *they were overthrown in the wilderness.* Of like Interpretation is that, *Hebr.* 10.38.--*My soul shall have* NO *pleasure in him. i. e.* such a person shall be the hatred, and great abhorring of my soul. To omit many others of like character; *Mar.* 9. 41. *He shall* NOT *lose his reward*, implieth, that such a person shall be very highly and bountifully rewarded. Thus in the clause in hand, *Whosoever beleeveth in him, shall* NOT *be ashamed*, these last words, *shall* NOT *be ashamed*, do not simply import that such a person shall not be brought to shame, or shall not perish; but that he shall be exalted unto exceeding great honour and dignity, and be made everlastingly happy.

Some observe that the word καταισχυνθῇς, which properly signifieth, *to be ashamed*, somtimes signifieth, to be deceived, or disappointed; because a trusting in such promises, or persons, which fail men in their expectations, commonly makes them much *ashamed*, it being matter of dishonour or disparagement to a man, to be known to trust or depend upon such, whether things, or persons, which want either strength, or honesty, to answer their expectations. *O my God* (saith *David*) *I trust in thee, let me not be ashamed* [n], let me not be dis- [n] Psal. 25. 2.

appointed of help and protection, which I expect from thee, in as much as such a disappointment will be matter of shame and dishonour unto me. From whence (by the way) it may be observed, the nature of man, being (as it were) conscious both of that dignity wherin it was created, as of that likewise whereof it is yet capable, abhorreth nothing more then shame, or disparagement, not trouble, pain, or torment it self. In which respect the Holy Ghost frequently expresseth the most wofull condition of wicked and ungodly men after death, by ignominy, shame, and contempt. Thus *Dan.* 12. 2. *And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to* SHAME *and everlasting* CONTEMPT. See also *Esai.* 66. 24. On the other hand, the happy and blessed estate of those who shall be saved by beleeving on Jesus Christ, is very frequently commended unto us under the notion of honour and glory. *But glory, honour, and peace, to every man that worketh good*[o], *&c.* Consider to the same purpose, 1 *Cor.* 15. 40, 41, 42, 43. *Rom.* 8. 18. 1 *Cor.* 2. 7. 2 *Cor.* 4. 17. (to omit many other places.) But there is scarce any thing of more ready Observation from the Scriptures, then to find frustration and disappointment in matters of expectation, signified by *shame*. *Sennachrib* being full of expectation of carrying *Jerusalem* by means of his puissant and formidable host, when he found himself disappointed by that heavy slaughter which the Angel of the Lord made in his army, *cutting off all his mighty men of valour* therein, he is said *to have returned* WITH SHAME *of face to his own Land*[p]. Thus *Esai.* 30. 3, 5. *Therefore shall the strength of Pharaoh be your* SHAME, *and trust in the shadow of Egypt your* CONFUSION. *They were all* ASHAMED *of a people that could not profit them, nor be an help nor profit, but a* SHAME

[o] Rom. 2. 10.

[p] 2 Chr. 32. 21

SHAME *and also a reproach.* See also *Esai.* 54. 4. *Hab.* 2. 9, 10. *Esai.* 20. 5. and 42. 17. and 44. 9. *Jer.* 2. 36. and 14. 3. and 20. 11. and 22. 22. and 48. 13. *Zech.* 9. 5. (not to mention more.)

If it be demanded, But though it be true, that *whosoever beleeeveth on him* [*i. e. Christ*] *shall not be ashamed,* yet doth this suppose, or imply, That whosoever shall not beleeve on him, shall be *ashamed,* or confounded?

I answer, 1. That the Position of one means doth not by any Logical or rational consequence, exclude or remove all others. When our Apostle, speaking of the Woman, saith, *She shall be saved,* Διὰ τῆς τεκνογονίας, *by,* or through *child-bearing,* he doth not imply, but that she may be saved, in some other way or service, besides that of bearing children. He that informs a traveller that such or such a way will bring him to such a Town or City, whither he is travelling, doth not necessarily suppose that there is no other way that leadeth to the same place, but onely this. In like manner when the Holy Ghost expresseth himself onely thus, *Whosoever beleeveth in Christ, shall not be ashamed,* it doth not follow *vi formæ,* from any expres import of the words, that therefore there is no other means to preserve a man from *shame,* but onely by beleeving on Christ.

2. When any action, or course, is simply or indefinitely directed, or enjoyned by way of means for the compassing of such or such an end, the direction, or injunction, is to be conceived as respecting such persons onely, who are in a capacity, either immediate, or remote, of performing such an action, or taking such a course, not those, who are simply uncapable of either, as if these must necessarily be deprived of the said end, because they do not use the means prescribed in such

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a case. When Christ saith, *He that beleeveth and is baptized, shall be saved; but he that beleeveth not shall be damned* [q], his meaning is, not to impose, either Faith or Baptism, upon Infants, as without which there is no possibility for them to be saved, because Infants, as, and whilst such, are simply uncapable of beleeving, as likewise in respect of their own procurement, or demand, of being baptized. There is much the same consideration of those, who are naturally simple, and never received so much as a first fruits of reason or understanding. Therefore *beleeving*, in the said passage of Christ, is prescribed onely to persons of years and of competent undestandings, as a means simply necessary to salvation: and a being *baptized*, [*i. e.* a making profession of such their Faith] not as a means of equall necessity to salvation with beleeving (as appears from the latter clause, where *damnation* is threatned, not to those who shall not be *baptized*, but to those onely who shall not *beleeve*) but as necessary onely, in case time and opportunity shall serve for it. God in his Word and Gospel having onely to do with persons capable of understanding what his mind and meaning is in them, chiefly herein declares his counsel concerning them, prescribes rules and Laws unto them in order to their peace; speaking more sparingly, and as it were onely on the by, of others, (as *Viz.* Infants and persons void of natural understanding) rather insinuating, then declaring how, and by what means, he intendeth the salvation of these; although his insinuations in this kind are not so sparing, or reserv'd, but that they are very accessible to the unstandings of such persons, who take pleasure in them, and are diligent in searching them out.

[q] Mar. 16. 16.

3. And (lastly) although it followeth not (upon the account specified) from the assertion before us, *whosoever*

soever beleeveth in him, shall not be ashamed, that there is no other way or means to preserve men from *shame*, or confusion, but only *beleeving on Christ*; yet by comparing this saying, with the words immediately preceding, *Behold I lay in Sion a stumbling stone, &c.* (and more especially by consultation had with the general purport and current of the Scriptures) it fully appears, that for persons competent in understanding, there is no other possible way or means for their preservation from everlasting *shame*, but only by beleeving on *Jesus Christ*, either vertually and interpretatively, or else formally and explicitly (as we have formerly, and elsewhere, distinguished[a], and this by warrant from the Scriptures.)

[a] See *Pagans Debt and Dowry*, p. 37, 38, 39 &c.

The essential and indisolveable connexion between these two, *beleeving on Christ*, and, *not being ashamed*, depends upon, though not the meer, yet the absolute and unchangable, will and good pleasure of God. *Beleeving on Christ*, is no natural means of any mans preservation from *shame*; it produceth no such effect as this, by any native or inherent vertue or property in it, but by the irresistable efficaciousnes of his will, who hath instituted and appointed it for such a purpose. *Naaman* was cleansed of his Leprosy upon his washing seaven times in *Jordan*: but his cure depended not, save only sacramentally, upon the waters of *Jordan*, nor upon his seven times washing in them: neither the one nor the other of these had any native property or vertue in them to accomplish such a cure. That which healed him was the glorious operativeness of his will and pleasure, who prescribed the use of those means unto hin. In like maner the walls of *Jericho*, fell downe flat upon the compassing of the City seven days together by seven Preists having the Ark of the covenant with them, and blowing

with so many trumpets of Rams-horns, together with the shouting of the people: yet that which produced this great and wonderful effect, the utter demolishing of these walls, was not any property or force, either resident in, or issuing from, any of the said means, Ark, Priests, trumpets, compassing, shouting, or the like, but the most potent energy, force, and power of the will of God, who prescribed all the said means, not so much in order to the effecting of the end mentioned, (the bringing down the walls of *Jericho*) as to the making of his own will actually efficacious to the effecting of it. For it is no ways probable, either that *Naaman* would have been cleansed of his Leprosie, unles, according to Divine prescription, he had washed seaven tims in *Jordan*, although this washing (as was said) had nothing in it able or likely to effect the cure: or that the walls of *Jericho* would have fallen down flat on the ground, had not all the particulars specified been performed by *Ioshua* and the children of *Israel*; however these, neither *divisim*, nor *conjunctim*, contributed any thing considerable of themselves, towards the effect. The reason of both probabilities, is this: Had God absolutely, and without the performance of such things as he injoyned *Naaman* in reference to his cure, and the *Isralites*, for the bringing down the walls of *Iericho*, intended the said gracious effects, or had it beenm eet for him to have effected either the one, or the other without the said performances respectively, doubtless he would have required neither the one, nor the other, upon the said accounts. For it is as true in Divinity, as Philosophy; that *God and Nature doe nothing in vaine.* And what can more apparently be done in vain, then to prescribe such or such meanes for the effecting of such an end, which should certainly be obtained, or accomplished

Deus & natura nihil faciunt frustra.

compliſhed, whether any of theſe means be uſed, or no. As the caſe hath been repreſented in *Naamans* cure, and in the bringing down of the walls of *Iericho*, ſo is it in that great and bleſſed concernment of men, expreſſed (in the clauſe in hand) by their *not* being *aſhamed*. God hath injoyend the world to beleeve on *Ieſus Chriſt*, in order to the attainment of this tranſcendent Bleſſedneſs; not as if there were any thing in this *beleeving*, either of any natural or moral conſideration, ſufficient to inveſt men with ſuch a Bleſſedneſs; but becauſe his moſt gracious and good pleaſure is to confer this Bleſſedneſs upon them, upon, and by means of ſuch their *beleeving*, not judging it meet, or worthy his wiſdom, or righteouſneſs, to grant ſuch an inveſtiture upon any other terms, or in any other way. They who hold, and teach that, Faith juſtifies (and conſequently, ſaveth) in reſpect of the object (as they ſpeak, meaning, *Chriſt*) place the juſtifying vertue or property of it, in the nature and eſſence of it, not conſidering that in ſuch a notion they give the right hand of fellowſhip to that Popiſh Doctrine, which maintaineth, that Faith juſtifieth by the inherent dignity, or intrinſecal worth of it. For what is, or can be more intrinſecal or eſſential, to that Faith which juſtifieth, then its relation to its object, *Ieſus Chriſt?* It cannot be defined, but *Ieſus Chriſt* muſt of neceſſity *ingredi definitionem* (as Logicians ſpeak) *i.e.* enter or come into the definition; which is an infallible note of an eſſential relation to the thing defined. Yea that Faith which juſtifieth, in the very nature and eſſence of it, includeth ſuch a reference, or reſpect unto *Ieſus Chriſt*, that this being ſeperated from it, it vaniſheth into nothing, at leaſt loſeth the juſtifying glory of it. Beſides, if Faith ſhould juſtifie by vertue of, or by reverence unto its Object,

Christ, there can no reason be given why the love of *Christ*, or the worshiping of Christ, should not justifie, as well as Faith in Christ, in as much as they have all one and the same object. To object that they have not all the same relation to this object, and that Faith justifieth, and not the other, because of that praticularity of relation to the object, wherein it differeth from the other, to object this (I say) in the case in hand, is clearly to take away that honour from the object, *Christ*, which the opinion pretends to ascribe unto him, (I mean, the honour of justifying) and to cast it upon a *modus*, or particular manner of a relation, *viz.* of that Relation, which Faith beareth unto him. But the Scripture very plainly and expresly from place to place, placeth the justifiing vertue or property of Faith in *Christ*, in the will, pleasure, and appointment of God, which are things altogether extra-essential, and extrinsical unto Faith. *But as many as received him, to them* Gave He Powver [or, the right, or priviledg, as our margent hath it] *to become the Sons of God, even to them that beleeve in his Name*[a]. It is not the receiving of *Christ*, or beleeving in his name, no nor yet Christ himself passively considered, *i.e.* as received or beleeved on, that gives power, or priviledg to those that beleeve on him, to become the *Sons of God*, but Christ in an active consideration, *viz.* as willing, ordaining and decreeing together with God the Father, that whosoever should beleeve on him, should herepon and hereby, become a Son of God, *i.e.* a person justified, and in favour with God. If it had been the receiving of Christ, or the *beleeving on his Name* that had given this power or priviledg unto men, the Evangelist need not have said, that *He* i.e. *Christ*, or God, gave them this power, meaning by an act of Grace or good pleasure. So again: *This is the Fathers* Will *which*

[a] Joh. 1. 12.

which hath sent me, that of all which he hath given me, I should loose nothing but should raise it up again at the last day. And this is THE WILL *of him that sent me, that every one that seeth the Son and beleeveth on him, may have everlasting life, &c. (Ioh. 6. 39. 40.)* clearly implying, that both *seeing the Son, and beleeving on him*, would have been available unto no man to the obtaining of *everlasting life*, had not the will, pleasure, and decree of God interposed to make them available in this kind. It is true, the sufferings of Christ, especially the sweet and heavenly frame of soul considered, under which so great a person suffered, in respect of his deep humility, willing subjection unto God the Father, ardent love unto men, *&c.* are a consideration, fully valuable both in point of wisdom, and of Justice, why God should, or may be willing, to pardon the sins of what persons he pleaseth; but they are no reasonable consideration, why Faith in this Christ, without, or contrary unto, the will of God, should justifie any man; nor do they give any such dignity, worth, or merit to this Faith, that God, setting aside his promise in this behalf should be either unjust, or hard unto men, in denying them justification upon the exhibition or tender of it. But of these thing (I remember) we have reasoned elsewhere[t].

[t] Treatise of Iust. fication.

Let us therefore at present onely take knowledg of some principal Doctrines contained in the four Verses last opened, and so conclude our Exposition of the Chapter.

1. Whereas the Apostle affirmeth, (*vers.* 30.) that *The Gentiles followed not after righteousnes*, it is observable, That *Great numbers of men and women in the world live without any care or thought of approving themselves unto God, or* (which is in effect the same) *how they may be justified in his sight. Eph.* 2. 12. and 4. 17, 18. *Phil.*

3. 18, 19. *Job* 21. verſ. 14, 15.

2. Whereas he informeth us, That *the Gentiles, which followed not after righteouſneſs*, (meaning for a long time, and until the Letter of the Goſpel came amongſt them) *yet* (at laſt) *attained unto righteouſneſs*, The Doctrine from hence is, That *Sometimes perſons who have been careleſs and negligent of things of a ſpiritual concernment for a long ſeaſon, are at laſt by ſome ſpecial diſpenſation of God or other awakenened out of their ſecurity, and brought to repent and beleeve*, *Matth.* 21. 31, 32. 1 *Cor.* 6. 11.

3. *Whereas the Gentiles who followed not after righteouſneſs*, are here ſaid to have *attained* notwithſtanding *unto the righteouſneſs of Faith*, the Doctrine from hence obſervable is, That *forgiveneſs of ſins which according to the moſt gracious promiſe, or covenant of God, is given unto all thoſe that beleeve in Chriſt, is ſuch a righteouſneſs, whereof the greateſt ſinners, as well as the leſſer, are capable*, *Rom.* 3. 21. 22. and 4. 5, 7, 8, 23, 24. *Eph.* 2. 1, 2, 3. compared with *Col.* 2. 13.

4. Whereas we have it here expreſly from the pen of our Apoſtle, That the *Jews, who followed after the Law of righteouſneſs, yet attained not to the Law of righteouſneſs*, it may be obſerved, That *ſome men are apt to ſeek, and this with great diligence, confidence, and zeal, juſtification, and acceptation with God, in ſuch ways and means wherein they are not to be found*. *Rom.* 10. 2, 3. *Jam.* 2. 14, 15, 16, *&c.* *Joh.* 16. 2. *Mat.* 7. 21, 22, 23, 26, 27. *Eſai.* 55. 2. *Joh.* 9. 40, 41. *Phil.* 3. 6. compared with *Acts* 26. 9, 10, 11.

5. Whereas the Apoſtle (*verſ.* 32.) aſſigns this for the reaſon, why the *Jews*, though following *after the Law* [or a Law] *of righteouſneſs*, yet *attained not unto this Law, i. e.* fell ſhort of Juſtification, *Viz. Becauſe they ſought it not by Faith, but as it were by the works of the Law*,

The

The Doctrine is, That *In what way, or by what means ſoever, men ſhall ſeek juſtification, or forgiveneſs of ſins, at the hand of God, without Faith in Jeſus Chriſt, they will miſcarry, and periſh eternally in their ſins, Joh.* 8.24. and 6.43. and 3.36. *Acts* 4.12. *Mar.* 16.16.

6. Whereas he here ſaith, not ſimply, or directly, that the Jews ſought after righteouſneſs by the works of the Law, but, ὡς, *as*, or, *as if it were*, the Doctrine (according to one expoſition given of the Particle, ὡς,) is this; That *Many are deprived of the fruit and benefit of many things which they do with ſome conformity to the Law and will of God, by reaſon of their ignorance of the regular and true end of them, and by aſcribing that unto them, which is above their line, and of right appertaining unto another thing, Phil.* 3.6,7,8,9,10,11. *Ezek.* 33.13. *Rom.* 3.30. Or (according to another conſtruction of the ſaid particle, ὡς,) the Doctrine may be this; That *Many are apt to pleaſe themſelves in themſelves, as if they were very worthy obſervers of the Law of God, when as in the mean time they are full of unrighteouſneſs and diſobedience,* 1 *Sam.* 15.13,20. compared with *ver.* 14.19,22,23. *Eſai.* 58.2,3,4,5, *&c. Luke* 11.45,46,47, *&c.*

7. Whereas the Lord Chriſt is here termed by the Holy Ghoſt, *a ſtumbling ſtone*, (for the reaſon ſpecified in our Expoſition,) it is worthy the obſerving, that *the Great humiliation of Chriſt in the days of his fleſh, and in his ſufferings, if men be not very wary, and conſiderate of other things relating to him, may very poſſibly prove a ſnare, and occaſion unto them to deſpiſe and reject him.* 1 *Cor.* 1.18.23. *Eſai.* 53.2,3. *Mat.* 27.39,40,41,42.

8. Whereas the Apoſtle delivers this as the cauſe or reaſon, why the Jews ſought after righteouſneſs, as if it had been to be attained *by the works of the Law, and not by Faith, viz.* their *ſtumbling at the ſtumbling ſtone, Chriſt*;

the

the point obſervable from hence is, That *non-underſtanding of the mind and counſel of God in Chriſt for the juſtification and ſalvation of the world, is the reaſon why men turn aſide into other ways of hope and expectation in this kind.* *Rom.*10.2,3. *Eſai.*55.2,3. *Gal.* 2.16.

9. Whereas the Lord Chriſt is here ſtiled, not onely *a ſtumbling ſtone, but a rock of offence* alſo, the Doctrine is, That *to fall foul upon Jeſus Chriſt, as either by deſpiſing, blaſpheming, or oppoſing him,* or the like, *is of moſt dreadful conſequence to the creature, and without repentance accompanied with the ſoreſt condemnation.* *Hebr.*2. 2,3. and 10.28.29. 1 *Cor.*16.22. *Mat.*21.44.

10. Whereas though the Lord Chriſt be, (as he is here termed) *a ſtumbling Stone, and Rock of offence,* yet hath this honour given unto him by God, That *whoſoever beleeveth in him ſhall not be aſhamed,* it is worthy Obſervation, That *the great and general ſtumbling or neglect of Chriſt in the world, by perſons of all ſorts and conditions, is no reaſonable ground to diſcourage any man from beleeving in him.* 1 *Cor.*1.23,24 1 *Pet.*2.7,8. *Joh.*10.39. compared with *verſ.*41,42. *Ioh.*12.37. with 42. and 6.66, 67, *&c.*

11. (And laſtly,) From that awakning particle, *Behold, verſ.* 33. (the tenor of what is immediately ſubjoyned, conſidered, *Behold, I lay in Sion, a ſtumbling ſtone, &c.*) it is of worthy import to conſider, That *although the counſels of God concerning the ſalvation of the world, be of that nature, or ſo laid, that unleſs men be very ingeniouſly circumſpect and conſidering, they may eaſily neglect, or be inſnared with them, yet he is graciouſly pleaſed to give knowledg and warning hereof unto the world, to prevent their ſtumbling and enſnaring in this kind.* *Luke* 2.34. *Joh.*9. 39. 1 *Cor.*2.7. *Eſai.*53.2,3, *&c.*

FINIS.

A Table of ſome Texts of Scripture occaſionally touched in the preceding Expoſition, and (in part) opened.

Gen.17.21. *AT the time appointed will I return unto thee, according to the time of life, and* Sarah, *&c.* Pag. 88

27.33. *--Yea and he ſhall be bleſſed.* 121

1 Sam.2.30. *I ſaid indeed, that thy houſe----ſhould walk before me for ever: But now the Lord ſaith, Be it far from me, &c.* 179

2 Chrō.36.15,&c. *And the Lord God of their Fathers ſent to them by his meſſengers, riſing up betimes and ſending, becauſe he had compaſſion on his people---But they mocked the meſſengers of God, and deſpiſed his words----till there was no remedy.* 228,287

Job 27. 2. *---who hath taken away my judgment.* 373

Pſal. 90. 4. *The Kings ſtrength alſo loveth judgment.* 231

105.25. *He turned their heart to hate his people, &c.* 185

Prov.1.32. *The proſperity of fools deſtroyeth them.* 189, 190

Eccleſ.7.29. *Lo, this only have I found, that God hath made man upright, but they have ſought out many inventions.* 214,268

10. 10. *If the iron be blunt, and a man h th not whet the edg, he muſt then put to more ſtrength.* 14

Iſaiah 5. 4. *What could have been done more to my Vine-*

yard, that I have not done in it? 227
8. 14,15. *And he shall be for a Sanctuary; but for a stone of stumbling, and for a rock of offence, &c.* 370
38. 1. *---For thou shalt dye, and not live.* 19
43.13. *---And there is none delivereth out of my hand.* 239
53. 4. *---Yet we did judg him as plagued and smitten of God, &c.* 376
60.19. *The Lord shall be unto thee an everlasting Light, and thy God, thy Glory.* 54
65. 1. *I was sought of them that asked not: I was found of them that sought me not.* 361
Jer.18.7,8,11. *At what instant I shall speak concerning a Nation---to pluck up, and to pull down----If that Nation against whom I have pronounced, turn from their evil, I will repent---Thus saith the Lord, Behold, I frame evil against you, and devise a device against you; return you now every one from the evil of his way, &c.* 178
23. 6. *This is his Name whereby he shall be called, The Lord our Righteousness.* 328
Ezek.33.11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* 268
Amos 3. 2. *You only have I known of all the families of the Earth: therefore will I punish you for all your iniquities.* 341
Jonah 3. 4. *Yet forty days, and* Nineveh *shall be destroyed.* 178
Matth.7.26.---*that heareth these sayings of mine, and doth them not.* 394
13. 55. *Is not this the Carpenters son? Is not his mother called* Mary *?-----and they were offended*

fended at him. 375
15. 26. *It is not meet to take the childrens bread, and to give it to the dogs.* 270
21. 44. *And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.* 369
22. 32. *God is not the God of the dead, but of the living.* 327
23. 37. *O* Jeruſalem, Jeruſalem *---how oft would I have gathered thy children together---but ye would not.* 287
Mark 16. 17. *And theſe ſigns ſhall follow them that beleeve; in my Name they ſhall caſt out Devils, they ſhall ſpeak with new tongues, &c.* 357
Luk. 1. 48, 49. *--From henceforth all generations ſhall call me bleſſed: For he that is mighty hath done to me great things, &c.* 60, 328
2. 34. *Behold, this child is ſet for the fall and riſing again of many in Iſrael, and for a ſign that ſhall be ſpoken againſt.* 199
18. 7. *And ſhall not God avenge his own Elect? &c.* 259
18. *--For whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.* 215
John 1. 12. *--to them he gave power to become the ſons of God.* 404
20. *And he confeſſed, and denyed not, but confeſſed, I am not the* Chriſt. 19
3. 17. *For God ſent not his Son into the world, to condemn the world, but that the world through him might be ſaved.* 187
35. *The Father loveth the Son, and hath given all things into his hand.* 61
5. 44. *How can ye beleeve, which receive honour one*

of another, and, &c. 377
6. 29. *This is the work of God, that ye beleeve in him, &c.* 127
40. *And this is the will of him that sent me, that every one which seeth the Son, &c.* 405
41,42. --*Is not this* Jesus *the son of* Joseph, *whose father and mother we know? how is it then he saith, I came down from Heaven?* 377
44. *No man can come to me, except the Father which hath sent me draw him.* 395
12. 44. *He that beleeveth on me, beleeveth not on me, but on him that sent me.* Ibid.
15. 13. *Greater love then this hath no man, that a man lay down his life for his Friend.* 39
Acts 8. 33. *In his humiliation his judgment was taken away.* 373
15. 28. *For it seemed good to the Holy Ghost, and to us, to lay, &c.* 215
27. 31. *Except these abide in the ship, ye cannot be safe.* 229,230
Rom. 2. 4. --*not knowing that the goodness of God leadeth thee to repentance.* 190,196
3. 1,2. *What advantage hath the Jew? and what is the profit of circumcision? Much every way,* p. 61. *chiefly because unto them were committed the Oracles of God.* 56
4. 1,2. *What shall we say then, that* Abraham *our Father, as pertaining to the flesh, hath found, &c.* 79
4. *Now to him that worketh is the reward, not reckoned of grace, but of debt.* 129,130
14. *For if they which are of the Law be heirs, then Faith is made void, and the promise made of none effect.* 81

15. *Be-*

15. *Becauſe the Law worketh wrath: for where no Law is, there is no tranſgreſſion.* 269
16. *Therefore it is of Faith, that it might be of Grace.* 133
5.13. *--Until the Law ſin was in the world.* 103
7.12. *--The Law is holy, and the Commandment holy, juſt, and good.* 40
23. *---to the Law of ſin, which is, &c.* 364
8.30. *Moreover, whom he did predeſtinate, them alſo he called.* 318
1 Cor.6.9,10. *Be not deceived: neither Idolaters, nor Fornicators, nor-----ſhall inherit the Kingdom of God.* 194
10.5. *--with many of them God was not well pleaſed.* 397
12.11. *--dividing to every man ſeverally, as he will.* 221
15.56. *--and the ſtrength of ſin is the Law.* 268
2 Cor.5.16. *---yea though we know* Chriſt *after the fleſh, yet henceforth know we him no more.* 60
6.10. *As ſorrowful, yet always rejoycing.* 26,27
13.8. *For we can do nothing againſt the Truth, but for the Truth.* 233
Galat. 3.3. *--are ye now made perfect by the fleſh?* 79
3.10. *For as many as are under the works of the Law---* 80,130
19. *--are* Abrahams *ſeed, and heirs according to promiſe.* 81
4.9. *---the rudiments of the world.* 56
4.15. *I bear you record, that if it had been poſſible you would, &c.* 43,44
Epheſ.1.11. *Who worketh all things after the counſel of his own Will.* 232,293
1.12. *---that we ſhould be to the praiſe of his glory,*

who had firſt hoped in Chriſt. 311
2.1,5. *---you who were dead in treſpaſſes and ſins--- even when we were dead in ſins hath he quickened---* 205
2.10. *---created unto good works, which God hath before ordained, that we ſhould walk in them.* 310
6. 8. *---the ſame ſhall he receive of the Lord.* 42
Philip.3. 3. *---and have no confidence in the fleſh.* 80
Coloſ.2. 8. *---after the rudiments of the world.* 56
13. *---And you being dead in ſins and treſpaſſes, hath he quickened, &c.* 205
1 Tim.6.18. *---rich in good works, ready to diſtribute--laying up for themſelves a good foundation, that they may lay hold on eternal life.* 309
2 Tim.1. 3. *---without ceaſing I have remembrance of thee in my prayers night and day.* 26
Heb. 6. 16. *---an Oath for confirmation is the end of all ſtrife.* 16
7. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him.* 230
10. 36. *Ye have need of patience, that after ye have done the will of God, ye may receive the promiſe.* 308
38. *---my Soul ſhall have no pleaſure in him.* 397
12.16,17. *---or prophane perſon, as* Eſau, *who for one morſel of meat ſold his birthright. For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place for repentance, though he ſought it carefully with tears.* 120
James 1.17. *Every good giving, and every perfect gift is from above, and from the Father of lights, &c.* 22
18. *Of his own Will he begat us with the Word of Truth,*

Truth,&c. 234
2.21,24. *Was not* Abraham *our Father justified by Works, when he had offered---- Ye see then how that by Works a man is justified, and not by Faith only.* 129
1 John 3. 9. *Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* 233,234
16. *Hereby perceive we the love of God, because he layd down his life for us: and we ought to lay down our lives for the Brethren.* 39,46
Revel. 3. 14. *These things saith the* Amen, *the faithful,&c.* 63
14. 6. *---the everlasting Gospel.* 151

A Table of some general Rules for Interpretation of Scripture, mentioned in the preceding Expositon.

1. EXpressions of the same things both negative, and affirmative, are sometimes emphatical. *Pag.* 19.
2. It is very frequent in Scripture to use one and the same word in different significations, in one and the same sentence, and this with elegancy, and emphatical acuteness. 69
3. A race or generation of men is sometimes termed by the Name of some of their Progenitors, especially being persons of note and fame in the world. *Ibid.*
4. It is not unusual in the Scriptures to appropriate a general

general or common term, by way of emphaſis, to ſome ſpecial particulars, one, or more, contained under that general; yea and ſometimes to bereave ſuch particulars which are leſs conſiderable and leſs perfect, of that very name and appellation, which agrees to the general, and to appropriate it to thoſe particulars, which are moſt conſiderable in their kind. 69.70

5. It is a frequent dialect of Scripture to term men the children of ſuch perſons, whom they reſemble in ſpirit, or practiſe, eſpecially when this reſemblance hath been occaſioned, or produced, either by their perſwaſions, or example. 72

6. Negative or excluſive particles, do not always ſuppoſe, or take for granted, whatſoever in the ſame kind is not particularly denyed, or excluded: but ſometimes ſimply and preciſely deny, or exclude, without any connotation or implication in this kind. 73

7. It is frequent in Scripture to mention words ſpoken by a perſon, without mentioning either the perſon ſpeaking them, or (ſometimes) the perſon to whom they were ſpoken. 75

8. The pronoun relative, ὅς, *qui*, who, or whom, is ſometimes uſed *concretè*, and ſignifieth not ſimply or barely the ſubject, to which it relateth, but as ſo, or ſo, qualified. 150. *marg.*

9. It is the manner of the Evangeliſts, and Apoſtles, and ſometimes of Chriſt himſelf in the New Teſtament, to cite paſſages from the Old for confirmation of what they ſay or teach, when there is only an analogy or proportion of ſence, or matter, between the one and the other. 154

10. The connexive particle καὶ, *and*, is ſometimes cauſal. 155

11. There is nothing more uſual in the Scriptures, then

then for the Holy Ghoſt to expreſs ſuch purpoſes of God, ſimply, abſolutely, and without any mention of a condition, which yet are conditionally to be underſtood, as the event in many caſes hath made manifeſt. 178,179

12. Such acts are frequently in Scripture aſcribed ſometimes unto God, and ſometimes unto men, ſome occaſion only whereof they adminiſter, though they act nothing poſitively or directly, in order to the production of them; no nor yet intend their production. 185,186

13. The Scripture ſpeaking of Gods Intentions, eſpecially thoſe that are primary and antecedent, never makes them concurrent with ſuch events of his Providences or Diſpenſations, which are accidental and occaſional only, but only with thoſe which are natural and proper, and which the ſaid Diſpenſations are of themſelves, and when not abuſed, apt to produce. 187

199

14. Some things there are ſo expreſſed and repreſented in the Scriptures, as if they were ſimply and abſolutely the Intentions of God, (and may upon this account be called, *his Intentions*) when as they are but parts only of theſe his Intentions, the other part of them (reſpectively) being to be ſupplyed and made out from other Scriptures. 194

15. Gods ſecondary or ſubſequent Intentions ſtill made concurrent with the occaſional and accidental effects of the means vouchſafed by him. 199

16. Words, not only of an equipollent, but of a cognate ſignification alſo, and ſuch which import things of a mutual concomitancy, are oft interchanged. 209.

210

17. The Scriptures often ſpeak of the power of God as regulated. 226.227,&c.

18. Places more particular and full, ought to rule

the sence of those that are more brief, and consequently more obscure. 233

19. Many times the negation of a power to act, is included in the negation of the act only. 239

20. Reddition of parables oft made interrogatively. 259.260

21. God in the Scriptures is oft said to do such, or such things, when he doth that which is proper for him to doe in order to the effecting of them, though through a defect in men not doing that which they ought to doe, the thing be never actually done, or effected. 306

22. The Scriptures are very frequent and pregnant in asserting this, that men must more then simply beleeve, to becom meet for Glory, or such on whom God is pleased to confer eternal life. 309.

23. It is frequent in Prophetical predictions of the old Testament, to be formed in such words and phrases, that they may not only suit and fit those particular cases, or events, which are principally, directly, and immediatly intended and aimed at by them, but several others also, being of like nature with them, which were to take place in the world afterwards. 325

24. Nor is it unusual in the New Testament, to stile many events the fulfilling of such, and such predictions, or sayings of the Prophets, which did not relate unto them, but in a kind of secondary and collateral way. 325

25. It is the manner of the New Testament, and of the Spirit of God uttering himself here, in citations from the Old Testament to deliver the sence and substance of matter contained in them, with what variation of words they please. 322

26. It is a frequent Metaphor in the Scriptures, to compare a State, Body, or Society of men, whether politique

tique and civil, or sacred and Ecclesiastique, unto a woman: and under such a *Prosopopœa*, to discourse of them, and their affairs. 331

27. Bodies of people, are sometimes called, theirs, who are over them, and sometimes, the people of each member respectively. 334

28. Ἐαν, *if*, not always *dubitantis*, but frequently *ratiocinantis*. 334

29. The Exclusive particle, only, is frequently omited, and left to be understood. 335.377

30. Abstracts in Scripture are often used for their concrets. 339

31. The Preterperfect-tense oft used for the Preterpluperfect. 343

32. God, in strictness of speaking, is the Author only of what he doth of Grace, or favour, not of what he doth according to the exigency, either of merit, or demerit, whether in men, or Angels. 346

33. It is usual in the Scriptures to ascribe that to a generality or multitude indefinitly expressed, which in strictness of speech, belongeth only to some, sometimes only to a few, yea somtimes only to one, of this generality. 357

34. Adverbs of denying [Hebrew-wise] signifie the contrary unto that, to which they are applyed. 358,397

35. In Scripture notion, when, and whilest God blesseth and prospereth men in the world, he is said to cover there sins [*viz.* from the veiw and sight of men] as as on the contrary when he punisheth men, he is said to discover their nakedness, or sin. 374

36. There are many Propositions in the Scriptures, which are not *formales*, but *causales*, or *consecutivæ*, wherein the effect is substantively predicated of the cause, or the Consequent of the Antecedent. 360,361

37. Borrowing and lending words between neighbor sentences, frequent in the Scriptures. 367

38. Verbs of the passive form, are oft used in a reciprocal sence, and import, the effect specified to be done, by the persons themselves, who are spoken of, or to, in such verbs. 377

39. The indefinit pronoun, *He*, oft expounded by, *Whosoever*. 381,390

40. Sometimes actions are mentioned without their objects, which notwithstanding are named elsewhere. 381

41. It is of frequent Observation in the writings of the Prophets, that God, either having promised, or being about to promise, any great and signal blessing unto his people, is wont, either in the front, or in the reer of such a promise, to renew his promise and intent afresh of sending Christ unto them in due time, yea and sometimes to involve, and (as it were) to wrap up the one promise in the other. 389

42. To beleeve God, and so *Christ*, and to beleeve On the one, and On the other, frequently expressions of one and the same import. 391

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2. *Whether, and how,* Paul *discerned the motion of the Holy*

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3. *How a man may be always sorrowing, and yet always rejoycing.* 26.27.
4. *Why* Paul *doth not express the ground of his great sorrow and heavineſs.* 29.30.
5. *Why* Abrahams *seed was called in* Isaac. 82,&c.
6. *Why not all* Isaac's *posterity counted for* Abrahams *seed:* 84.85,&c.
7. *How this saying from God,* The elder shall serve the younger, *doth import, that Gods purpose is to chuse for* Abrahams *spiritual seed, not by the rule of works, but according to his own pleasure,* i.e. *by the rule of Faith.* 99.100,&c.
8. *How* the purpose of God according to election, *may be said to be, at least more apparently to be,* of him that calleth [*viz. God*] *in case it be supposed to be built upon Faith, then it will, or can, be, if supposed built on works.* 132.133,&c.
9. *Why God maketh the opposition, not between works and Faith (as commonly he doth in the business of Justification) but between works, and him that calleth.* 139
10. *Whether Gods end, or intent in raising up* Pharaoh, viz. *that* he might shew his power in him, *&c. was precise and absolute, or conditionall.* 176.
11. *In what sence, or how, God hardened* Pharaohs *heart.* 184.185,&c.212.213,&c.
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13. *Why Gods Intentions, sometimes, and in some cases, are not fully, but onely in part revealed.* 195.106,&c.
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his hardening. 225.
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17. *How God hardeneth whom he will, and yet no man needs be hardened.* 221. 222,&c.
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19. *Whether God could not have softened* Pharaoh; *and if so, how can he be said to intend the softening of him, and yet not soften him.* 226. 227.
20. *Why God endureth men with much long suffering.* 267.
21. *Why Gods power of making vessels of wrath, rather resembled by the power of the Potter over his clay, then of the Goldsmith over his Silver and Gold.* 270. 271,&c.
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24. *How God sheweth mercy to those, whom he hardeneth.* 281.
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31. *Why God complaineth of those hardened by him.* 299. 300.

32. *Why the Grace, and Power of God, rather termed,* his Glory, *then any other of his Attributes.* 403.304.

33. *Whether, or how, the unbeleeving* Gentiles, *may be said to* stumble *at* Christ, *as the* Iews *did.* 375.376,&c.

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P. 9 l. 1. dele, no; and for, any, r. no.
l. 10. after, tioned, r. and not to affert any peremptory Election or Reprobation of persons from Eternity.
P. 15. l. 31. after, speak, r. that.
62. l. 23. r. importing.
65. l. 13. for *John*, r. *Jonah*.
87. title, for *condemned*, r. *considered*.
90. marg. r. *abjiceret*.
134. l. 9. dele, mans.
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P. 182. l. 19. for, if, r. of.
200. l. 18. r. insist.
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252. l. 11, 12. for, latter, r. former.
260. l. 20. after, rendered, r. it.
357. l. 10. r. they shall.
392. l. 29. before, unsanctifying, r. thus.
l. 30. r. depreciating: dele, of.
403. l. 32. r. separated.
l. ult. r. reference.

Note. The proper signification of the word, ὠδὶν, is mistaken, *(pag.* 25.*)* for it is not derived from ὠδὶν, which signifieth the pains of a woman in travel; but from ἔδω, which signifieth to corrode, eat, or fret.

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